ONE WORLD CALENDAR FOR ONE WORLD

VOL. XX FIRST QUARTER, 1950 No. 1

A LETTER FROM THE PRESIDENT OF THE ASSOCIATION

THE United Nations having postponed action on The World Calendar at the General Assembly last September, it becomes imperative that governments, organizations and peoples give this matter their earnest consideration and study, so as to realize more clearly the many benefits The World Calendar will bring.

The first article in this issue deals with the report of various Affiliates, showing good work that has been done, at the same time indicating the need for still further activity; in the following article, on pages 24-27, history refutes the contention of unbroken series of seven-day weeks since time immemorial, thus clearing the way for a better understanding of the matter; and a third article, "Why We Should Adopt The World Calendar," is of interest because of the astounding statements that "Labor faces loss of $461,723,328 with the use of our present antiquated calendar," and the "Cost Expectancy to American Industry," on pages 47-48. These articles are convincing and call for immediate attention, not only by the Government of the United States, but by every other government, as well as by every individual.

Of real assistance to the various governments would be action taken by Academies of Science, Chambers of Commerce, Rotary International, statistical, controller, labor, industrial and educational groups, the results to be reported to the respective governments for their information and also to the United Nations.

Many organizations have approved The World Calendar. For example, a study was undertaken by the American Statistical Association that resulted in a majority favoring The World Calendar from the viewpoint of special fields of interest or statistical practice, while from society as a whole a preponderant majority registered for it.

The World Calendar will again be placed on the provisional agenda of the United Nations General Assembly, in September this year. Such a constructive act merits the wholehearted support of all the nations and delegations. Organizations, business and individuals, too, having more fully informed themselves on the subject in the interim, will be in a position to request action by their respective governments and the United Nations, to approve The World Calendar for adoption without further costly delay.

Considering the vast moneys annually lost by industry, labor and everyone because of calendar absurdities, so clearly set forth in the statements of the third article mentioned, further indifference and delay are inexcusable. The recent postponement was not warranted and another would be most unreasonable.

Action by the United Nations is thus urgent and timely, considering the strained economic situation existing in our world today. Approval would be an impetus for greater understanding and cooperation in the world, add to the prestige of the United Nations for all time to come and win the everlasting gratitude of multitudes and hosts of peoples throughout the world.

A majority approval, therefore, should be obtained in 1950, not later than 1951, giving nations a full year for ratification in 1952, and offering three preparatory years —1953, 1954, 1955—to put The World Calendar into daily active use on Sunday, 1 January 1956, the next date when both the present and The World Calendars agree.

Victory comes to those who dare and do.

Elisabeth Achelis

JUST from a practical standpoint, I wonder how many millions of man-hours would be saved if we could secure the adoption of The World Calendar. Every human being, everywhere in the world, whether he plows the good earth, does bookkeeping or makes atomic bombs, is harassed by our present calendar. Organized business would save hundreds of millions of dollars in bookkeeping alone. We may have difficulty in agreeing about the control of atomic energy, but surely statesmen of the world can reach agreement on the sensible, saving and uniform World Calendar.—*George V. Denny, Jr.*, President, The Town Hall, Inc., and Moderator of The Town Hall Forum of the Air, New York, N. Y.

Journal of

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JANUARY · FEBRUARY · MARCH

1950

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WORLD-WIDE PROGRESS REPORTED FOR 1949

Excerpts from reports of The World Calendar Affiliates are presented here in order that all interested parties may become familiar with the progress achieved in nations of the world during 1949.

Australia

The report from *Australia* was that the main action of the Australian Committee on Calendar Reform during 1949 had been an attempt to obtain the firm support of the Australian Government for The World Calendar issue at the 1949 September meeting of the United Nations General Assembly. In spite of the generally favorable attitude of the Government, the instructions to the Australian United Nations representatives were by no means positive. They were: that the delegation should avoid commitments beyond (a) supporting any proposal for further study in the United Nations; (b) accepting any resolution asking that the results of such a study be communicated to member governments with requests for their views; (c) emphasizing that Australia would take no positive steps towards the *adoption* of a new calendar until it has been adequately discussed by the United Nations, and until it has seemed reasonably clear that there will be general acceptance of such a move throughout the world. Publicity for The World Calendar has been continued where possible. A ballot of members of the Royal Society of Australia taken at Canberra on 10 August was almost unanimously in favor of The World Calendar.

Brazil

The report from *Brazil* expressed disappointment that Brazil abstained when called to vote at the United Nations on The World Calendar; it was thought that it must have been some kind of combination in the General Committee, based upon the United States Delegate's request for postponement, which caused Brazil to abstain from voting. Dr. A. Camillo de Oliveira, son-in-law of the Chairman of the Affiliate, and who was Chief of the Department of Policy and Culture in the Brazilian Ministry of Foreign Affairs, helped a great deal in keeping the fires burning in the Foreign Office. Since May he has been in Mexico City as the Brazilian Ambassador.

Due notice of the suggested Agenda was taken and efforts will be made to get some active members in the Affiliate. As to the current year's activities, the necessary publicity has been continued, printed matter as issued from the Association on The World Calendar has been carefully distributed, and the situation has been watched to make sure that no changes will be made against the Recom-

mendations already accepted by the Brazilian Government.

Canada

The report from *Canada* was that the year opened auspiciously, as within the first ten days editorials favorable to calendar reform appeared in principal Ottawa and Montreal papers. Support from the Canadian press has continued in generous proportions throughout the year.

Efforts to present the advantages of the calendar reform proposal of The World Calendar Association to a widening circle were continued and two principal periodicals, namely, *Canadian Business,* a magazine published monthly by the Canadian Chamber of Commerce, and *Industrial Canada,* a magazine published monthly by the Canadian Manufacturers' Association, both carried articles by the Chairman, *viz.,* in April and August respectively. These magazines have circulation in select financial and industrial circles.

Considerable work was done in placing information in the hands of Canadian delegates to the International Labor Organization.

Matter relating to The World Calendar was presented to delegates to the Annual Meeting of the Canadian Medical Association in Saskatoon, following a lead given by Dr. W. S. Caldwell of Brampton and endorsement of The World Calendar by the Ontario Medical Association. Similar action was taken with reference to the meeting of Canadian Universities at Halifax, when heads of principal Universities in Canada were reached, and some support was volunteered.

The Chairman arranged to address a number of Service Clubs on The World Calendar, speaking to such organizations at Belleville, Guelph, Brockville and Welland. He also spoke to the Montreal Personnel Association and the Canadian Railway Club.

On 8 September, following an address by the Honorable the Minister of Transport, in which the Honorable Lionel Chevrier paid a well-merited tribute to Sir Sandford Fleming as the 'Father of Standard Time,' the Chairman, over the Canadian Broadcasting Corporation's nationwide network, pointed out what a reasonable and desirable sequel adoption of The World Calendar would make to the adoption of Standard Time and the International Date Line.

During the year a number of Boards of Trade and Chambers of Commerce endorsed The World Calendar, and further favorable expressions are confidently expected.

Throughout the year the Chairman has had the loyal and helpful support of Mr. H. S. Southam of *The Ottawa Citizen,* a member of the Canadian Committee. Many others have contributed valuable cooperation and their assistance is gratefully acknowledged.

It can be stated with confidence that there is being built up in Canada a very strong public opinion in favor of The World Calendar and it is not unreasonable to expect this to become more articulate as the volume of support grows. It is our hope that not only will Canada support discussion of calendar reform at the United Nations but that the delegation will definitely advocate it.

France

The report from *France* was that the year 1949 was very busy. Abbé Chauve-Bertrand wrote articles, and received as an expert (he is known the world over) many interesting communications. M. Jacques Tirouflet saw many political people and made very useful connections. Many releases were sent in close agreement with the efficient Geneva bureau. Many journalists were seen, important people contacted.

The trip of Miss Achelis in Paris was very helpful to start useful publicity. Thanks to M. Devitte, creator of the Panoptic calendar, M. Marcel Plaisant, member of the French Senate, was seen before his departure to attend the United Nations meeting at Lake Success. He is very much interested and he will act in the near future.

Other connections were made, especially with the Centre des Recherches Mathematiques which will be very useful during the coming months. To make real progress this report recommends warmly a national publicity campaign or, in other words, indirect publicity.

Japan

The report from *Japan* was that since the establishment of the Calendar Association of Japan, in February last year, it has rendered every effort and brisk movements have been taken in preparation for the adoption of The World Calendar in Japan on and after 31 December 1950, keeping abreast with the main movements taken by the New York Headquarters.

In 1949, as well as in the preceding year, strenuous movements for the calendar reform have been continued, chiefly by the medium of Japanese newspapers and magazines. A round-table meeting was held, as a new trial, by the members on the subject of The World Calendar under the auspices of the Nihon Yoron Press. On the other hand, Dr. Joe Ueta, the President of the Affiliate, met the Tokyo representative of the Government of Soviet Russia, and assiduously invited her cooperation in the adoption of The World Calendar. This was another trial of the calendar movement.

In April 1949, an application was made to the Japanese Congress for the adoption of The World Calendar in Japan, stating as follows:

> (1) It is highly recommendable for the Japanese Government to adopt The World Calendar on and after 31 December 1950, in conformity with the governments of other countries of the world.
>
> (2) The Japanese Government is requested to dispatch her delegate or delegates to the International Conferences on the forthcoming occasion, furnishing them with the authority to vote in favor of The World Calendar, in case of roll-calling.

Now, in Japan, there are few opponents to the adoption of The World Calendar, and the people of intellectual circles of this country are mainly inclined to support and welcome The World Calendar, and will rather willingly act in concert with this Affiliate, reinforcing its arguments in necessary cases.

But it seems that a majority of the authorities of the Japanese Government and also of the nation have little interest in or attachment for The World Calendar. Under such circumstances the Japanese

Affiliate feels increased responsibility to make every effort to proceed with united purpose all the more.

There is no possibility of obtaining final success in Japan, without the cooperation and support of other countries, which are absolutely necessary in performing such purpose as the calendar reform. The Affiliate says:

"As you are aware, Japan is the first country on the earth that inserted a paragraph of eternal abandonment of war in her constitution after thorough discussions in the court of the Congress, and also is the latest one that had experienced the bitterest nemesis of the war.

"In this point of view, we should mention that we are responsible to cooperate in and realize this calendar reform, which is deemed as the most appropriate movement for Japan to bring about the world-wide peace in a sense.

"It is reported that the peace conference for Japan will be held next year, and she is expected to join the members of the United Nations. At this opportunity, we earnestly hope that The World Calendar be adopted in every country at the same time, in commemoration of a restoration of peace in the whole world, and wish that the United Nations will take up this matter initiatively."

In this connection, the Calendar Association of Japan, Osaka, decided at the general meeting, on 3 December last, that they will try again to submit an application to the Japanese Congress in the course of this session, asking the authorities for the further study and investigation of The World Calendar, and suggesting to them the idea of adopting it 1 January 1956, at the latest.

The Netherlands

The report from *The Netherlands* was that all the printed matter, which Mr. Gleichman received from this Association from time to time, was distributed among large Dutch industries as well as high officials of the Dutch Government; further, Mr. Gleichman saw high church authorities and spoke with them about the great advantages of the new World Calendar. They all were very enthusiastic.

Several times Mr. Gleichman visited the Ministry of Foreign Affairs in this regard and always received good support.

New Zealand

The report from *New Zealand* was that, apart from the fact that there is indication of growing interest among Government officials and the Legislature, there has been very little further progress since the last report. Several journalists have shown great interest and have exhibited a favorable opinion of the plan but have not been able to obtain the publicity desired.

Norway

The report from *Norway* was that in the month of January 1949 the Chairman read a paper on calendar reform, especially on The World Calendar, at the Norwegian broadcasting. An article by the Chairman on the calendar through the ages and its possible reform will appear in the official almanac of Norway for the year 1950. Articles, some on questions of calendar reform in general and others solely on The World Calendar, appeared in divers newspapers. Some of the articles were written by the Chairman, others by journalists. The Chairman has approached several Government officials

and other persons on questions occasioned by The World Calendar Association.

The Chairman believes he is safe in saying that the Norwegian public note the questions concerning The World Calendar with increasing interest.

Panama

The report from *Panama* was that there had been activities for The World Calendar in published articles and in various groups. A draft was presented at the First Regional Latin-American Conference of Non-Governmental Organizations, which took place in Panama from the 23d to the 26th of September, and the Conference unanimously approved a Resolution requesting that the Department of Public Information of the United Nations take appropriate measures so that the Non-Governmental Organizations may receive detailed information on the proposal relative to the Reform of the Calendar presented by the Delegation of Panama in the General Assembly of the United Nations.

The Chairman said that what happened in the Committee of the United Nations must not be discouraging, and that the reform of the present calendar is of the greatest importance for the whole of humanity.

Panama proposed a resolution for The World Calendar at the Fifth Inter-American Press Congress in plenary session at Quito, Ecuador, which received endorsement. This was in addition to having proposed inclusion of The World Calendar on the Provisional Agenda of the Fourth Regular Session of the United Nations General Assembly. However, because of a four-to-four tie vote in the General Committee, discussion of this item was postponed.

Peru

Peru's report was that with the efficient cooperation of Mr. Eduardo Urrutia, the representative in Peru of John B. Walker & Associates, the campaign in favor of The World Calendar had been effected intensively, by taking all possible advantage of the opportunities which presented themselves and by obtaining very positive results both as concerns the continuous publication of articles, comments, interviews, etc., in the daily papers in the capital and in the newspapers in the interior of the Republic, and concerning steps taken and efforts made in official government circles.

During the month of January, the Chairman had an interview with the Minister of Foreign Relations for the purpose of getting him to instruct the Peruvian Delegate to the Economic Conference, to be held in Buenos Aires, to propose the inclusion of the subject of The World Calendar in the agenda. In March there was an interview with the Director General of Labor, asking him for the backing of the Peruvian delegation, so that the subject of The World Calendar be included in the agenda of the conference of the International Labor Organization to be held in Montevideo, Uruguay. He said that Peru would not be represented at the Montevideo conference, but, on the other hand, that at the conference of the International Labor Organization, to be held in Geneva, Peru would support the motion.

The favorable circumstance that Señor Alfonso Montero, a son of the Chairman, was designated as one of the delegates

from Peru to the Labor Conference in Geneva, enabled the Chairman to give his son ample and detailed instructions, so that when the subject of The World Calendar would be presented he could second the motion to be made by the Mexican delegation.

During April there were interviews at the Ministry of Foreign Relations for the purpose of obtaining the backing of the Peruvian Government before the United Nations, at the session to be held in September.

During the month of July, there were interviews with various functionaries of the Ministry of Foreign Relations, including the Director of International Conferences, and an explicit memorandum was delivered to the Minister of Foreign Relations soliciting the favorable vote of Peru for the proposal submitted by Panama before the United Nations. It is satisfying to be able to say that as a culmination of these long drawn-out negotiations a promise of support was obtained in accordance with the antecedents of the Peruvian Chancellory in this matter (International Works Conference in Santiago, Chile, in 1937; and the efforts of the Peruvian delegate, Dr. Arca Parró, before the United Nations). When Dr. Victor Andrés Belaúnde was appointed Chairman of the Peruvian Delegation to the United Nations in August, he was interviewed and supplied with abundant informative material, documents and background of the efforts made regarding the project of The World Calendar, all of which were very favorably received by him.

The Chairman thought it well to call attention to the fact that among the newspaper articles which received the greatest acceptance, the greatest dissemination, and awakened the greatest interest, were those relating to the approval of religious dignitaries of the Catholic Church; those of historical and scientific character; and an analysis published by the Chairman concerning the significance, scope and objectives of the calendar reform.

Switzerland

The report from *Switzerland* was that this country is actually pursuing a rather waiting course in the question of calendar reform, but occasionally publicity could be made in a suitable form. Articles treating with this problem have appeared from time to time in the newspapers. Noteworthy among them was an article by Professor D. L. Mercanton entitled "Va-t-on connaitre le calendrier 'mondial'?" ("Are we going to realize The 'World' Calendar?"). This appeared in the 2 September 1949 issue of *Nouvelle Revue de Lausanne.*

The Philippines

The report from *The Philippines* was that the following are the names of the members of The World Calendar Affiliate in that territory and the positions they occupy:

R. Caro—businessman, mechanical engineer
Judge R. Cruz—shipping commissioner
G. Santiago—politician
A. Luz—newspaperman
Lope K. Santos—writer, professor
A.D. Alvir—mining engineer
A. Perez—businessman

Accomplishments: Constant publicity before the public by means of letters, pamphlets, or by word of mouth. For

1950 CALENDAR CONTRAST CARDS

(Inside)

The 1950 Calendar

Unbalanced, Irregular, Unsettled

| FIRST QUARTER | | |

this purpose, some 20,000 pamphlets have been printed, 8,000 of which have so far been distributed throughout The Philippines: *In the schools of Manila*—letters and pamphlets have been sent to the deans, rectors, and superiors of all the schools in Manila and they in turn inform their students of The World Calendar. The response from the schools seems to be favorable. *Clubs and Organizations*—social and civic clubs, religious and business organizations have been contacted through their presidents. Here again letters and pamphlets have been distributed. *In the provinces* — responsible men in the provinces, such as the town mayors, leaders and prominent men, have been asked to inform the people about the calendar reform.

Direct communication with their delegate to the United Nations, asking him to vote for and endorse The World Calendar. Letters and pamphlets have been sent to President Carlos P. Romulo to this end.

Newspaper and magazine editors have been asked to publish information about The World Calendar in the different publications in Manila.

The Chairman said this was a very brief report of the work done in his country. Although word has not been received from some of the people contacted, patience and hard work will bring results. The Affiliate intends to keep on writing to these people, always reminding them of The World Calendar and informing them of the progress being made toward its adoption.

United States

Developments in 1949 were then reported for the *United States Affiliate:* Mention was made of the accelerated program of The World Calendar Association, Incorporated and International, during the past year through publications, correspondence, speeches, lectures, travel and conferences.

On 28 March 1949, Senator Estes Kefauver of Tennessee introduced a bill in the United States Senate for the adoption of The World Calendar, known as S. 1415. Because of the many "must" bills it was not reported out of the Committee on Foreign Relations to which it was referred, but it is expected some action and consideration may be given it in the Second Session of the 81st United States Congress that convened 3 January of this year.

The outstanding event of 1949 was the placing of The World Calendar on the Provisional Agenda of the United Nations General Assembly by Panama. This was done by His Excellency, Dr. Ricardo J. Alfaro, on 18 April 1949, which gave the United Nations and the various delegations ample time to inform and prepare themselves for action to be taken.

During the year, lectures and discussions on The World Calendar have been

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held throughout the country, and a number of endorsements received from associations, clubs and other groups. Mr. Edward F. Flynn, a notable speaker, devoted much of his time to The World Calendar in his extensive lecture program.

A display on The World Calendar was sent to the Cercle de Naturalists Amateurs, Montreal, Canada (the largest organization of its kind in French Canada), for its public Exhibition, 29 October to 7 November; also, an exhibit on The World Calendar was shown at the annual winter convention of The National Council of Teachers of Mathematics, held at Wichita, Kansas, in December; other displays were sent to schools, civic organizations, etc.

An interesting presentation of The World Calendar was televised on the Woman's Club program of Dumont Television at 1:45 P.M., 7 June, over Station WABD, New York City. The subject was discussed by His Excellency, Dr. Ricardo J. Alfaro, then Chairman of the Delegation from Panama to the United Nations, and the Honorable Estes Kefauver, United States Senator from Tennessee.

The President made a trip to Europe, leaving New York 18 May, returning 26 August, 1949. Her headquarters while in Europe was Geneva, Switzerland. En route she stopped in Paris to consult with M. Paul-Louis Hervier, Chairman of the French Affiliate, with Abbé Chauve-Bertrand and M. Jacques Tirouflet, active in the work.

The President was in Geneva at the time of the 32d Session of the International Labor Conference which convened 8 June, 1949. Mexico had requested that The World Calendar in resolution be placed on the agenda of the Conference, but since the I.L.O. Conference regulations require resolutions to be submitted by official Conference delegates, and no Mexican delegate having been selected prior to the prescribed seven-day limit, the resolution could not be placed on the agenda. The I.L.O., however, gave full permission to have material on the subject distributed among the delegates from 60 nations, many of whom were personally seen and interviewed by the President and Mr. Charles W. Alexander, European Public Relations Counsel.

During the 9th Session of the United Nations Economic and Social Council, meeting in Geneva 5 July, 1949, the President and Public Relations Counsel were able to give information on The World Calendar to a number of the delegates from the 18 nations.

The President, while in *Switzerland*, visited the Swiss Affiliate and discussed the work with Professor Emile Marchand. She revisited Paris, *France*, 12 to 17 July, with Mr. Alexander. In company with M. Hervier or M. Tirouflet, they conferred with M. Anglès, Chef Adjoint du Cabinet de M. le Ministre des Affaires Etrangeres, M. René Cassin, Président du Conseil d'Etat, Senateur André Diethelm, M. Gaston Tessier, Président de la Confédération Française des Travaileurs Chrétiens; and various press interviews were held.

The trip was continued to Brussels, *Belgium*, 17 to 20 July, where several contacts were made in government circles. It was understood that the subject of The World Calendar would be carefully studied by the Belgian representative to the United Nations. A general press con-

ference was held at which the Belgian astronomer, Dr. F. Moreau, a member of The World Calendar Association, was present.

The Netherlands was next visited, from 20 to 22 July. Conferences were had with members of the United Nations Section of the Foreign Ministry, to whom information was given on The World Calendar and material for circulation. A press conference was attended by all newspapers in The Hague. The President was pleased to have an Affiliate formed under the able Chairmanship of Mr. G. A. R. Gleichman.

In *Luxembourg*, 22-24 July, Mr. Alexander conferred with Mr. Albert Dupong (son of the Prime Minister), Mr. Elvingen in the Foreign Ministry also former United Nations delegate, and Abbé Bernard, Editor of the largest newspaper in Luxembourg. As Mr. Pierre Pescatore, the Luxembourg delegate to the United Nations at Lake Success this fall, was on a vacation, literature was left for him. A press conference was held. The Abbé Bernard was invited to be the Chairman of a Calendar Committee, but so far a decision has not been made.

While in London, *England*, from 18 to 25 August, Miss Achelis and Mr. Alexander conferred at length with members of the Foreign Office on The World Calendar, who believed that England would not oppose the reform but would assume no active position to bring it about. Results of the press conference in London were good. The London activities were climaxed with Miss Achelis' appearance on a BBC television program.

The President returned to New York, 26 August—concluding a trip undertaken primarily to inform the European countries on the developments of the movement for The World Calendar and to encourage their cooperation at the United Nations.

The Director General submitted the following report:

The past year—1949—has been a highly beneficial one for The World Calendar Association. It has achieved some incredible records, as will be pointed out later. It has progressed notably in both the educational and promotional fields, and has gained very valuable information for its future guidance.

The fact that The World Calendar came before the General Assembly of the United Nations at its recent session has brought the program to the attention of all fifty-nine Member States of the United Nations. They have been brought to the realization that the Association is deeply in earnest in its purpose and will settle for nothing short of success for The World Calendar movement. Since the Member States were informed that The World Calendar plan will again come before this ultimate body in 1950, most of the delegations and their governments can be relied on to give the matter serious thought between now and then in order that they may express a definite attitude on the subject when it is brought to discussion and vote. The fact that they are studying the matter cannot help but reflect beneficially, as one of the major problems was to arouse sufficient interest of nations of the world in order that they would take the time to come to some positive decision on calendar reform.

During the past United Nations session the two major obstacles preventing suc-

cess were pointed out in a very vivid manner: (1) The United States' insistence on postponement; (2) The ardent objections of numerically small religious sects. If these two obstacles can be circumvented, the Association can feel reasonably sure of success in the very near future, as a majority of all other nations are preconditioned in a favorable manner.

An explanation of the happenings at the United Nations has been published in the Fourth Quarter, 1949, issue of the *Journal of Calendar Reform.*

The Director General is very pleased to bring to the Affiliates' attention the record alluded to at the beginning of this report:

During the past year The World Calendar has received outstanding publicity in the press, trade papers, magazines, radio and television throughout the world, for which the Association is sincerely grateful. This evidence demonstrates without doubt that The World Calendar is being recognized and wanted as a much needed reform, too long delayed.

As an additional comment, favorable articles have already appeared in over one thousand American newspapers since the first of 1950. This column-inch space is a most auspicious beginning for the New Year.

During the past year, new Affiliates have been formed throughout the world and others reactivated so that there are now functioning committees in thirty-six nations. They have performed admirable work which is covered by reports of their separate chairmen.

The following is an analysis by John B. Walker and Associates of activities in countries not covered by the separate reports of the various committee chairmen.

Countries of the Western Hemisphere in 1949 took a serious look at the existing calendar and decided that the time had come for something to be done about its immediate reform.

Mexico

Mexico was one of the most active countries in the matter of resolving the problem of calendar reform through international diplomatic channels.

The revitalized Mexican Affiliate in its activities on the diplomatic front was especially active in the field of research work and the exploration of questions on how calendar reform would affect the social and economic life of Mexico. Dr. Herrera, Chairman of the Affiliate, prepared a special booklet entitled "El Calendario Mundial—Estudio Comparativo" ("The World Calendar—A Comparative Study"), which was widely distributed.

To the end of advancing the cause of a new calendar through formal diplomatic channels, members of the committee held a series of conversations with Señor Manuel Tello, Assistant Secretary of State. These activities resulted in direct instructions from the Mexican State Department to Dr. Luis Padilla Nervo, Mexican delegate to the United Nations, to support and work in every way possible for The World Calendar when it came up for formal discussion at Lake Success.

In explaining this action, Señor Tello declared that the position which Mexico will take in connection with the adoption of the new calendar will become completely clarified as soon as the experts of the Department of Education render an official report on the subject.

Central American Countries

In *Guatemala*, a series of conferences were held backing The World Calendar reform. Señor Rodriguez, Chairman of the Affiliate, reported that he was confident of the full support of his country's Government when the subject was taken up at the United Nations.

Honduras, through its United Nations delegate, His Excellency Heliodoro Valle, Ambassador to Washington, has promised full support of The World Calendar. A series of public forums on the meaning of and need for the new World Calendar were held in the National Library at Tegucigalpa.

Similar activity occurred in *Nicaragua*, where Dr. José H. Montalvan, Chairman of the Affiliate, prepared a series of instructions to be used by teachers throughout the country in explaining the facts of calendar reform.

Cuba

The Cuban Affiliate for The World Calendar was organized with Dr. Elias Entralgo as Chairman and Señor Alfredo Nuñez Pascual as Secretary. Dr. Entralgo is Dean of the School of Philosophy at the University of Havana. Dr. Salvador Massip is serving as general and technical Adviser to the Affiliate.

One of the most effective efforts on behalf of The World Calendar was a meeting at the National Society of Engineers, which was devoted to the subject of calendar reform and at which Dr. Massip was the principal speaker. The meeting was sponsored by the National Cuban Society of Geography, whose Chairman is Dr. Isolina Velozco de Millas. The lecture and the attendant discussion received wide attention in the Havana newspapers and the Cuban national press.

Dr. Manuel Pera Valiente, Professor of Astronomy of the School of Science of the University of Havana, lectured on the necessity of calendar reform and in favor of the adoption of The World Calendar. This meeting was an unqualified success, both in terms of its attendance and the subsequent attention which it received in the press.

Chile

Activities looking to the formal adoption of The World Calendar have been vigorously undertaken in Chile, through the cooperation of an important organization, "Comite Interamericano Mutualista," founded on 21 April, 1946, in Valparaiso, with headquarters in Santiago.

This organization held a special meeting on the subject of calendar reform in the southern city of Chillan. The meeting was organized under the general direction of Señor Manuel Marchant Herrera, prominent Chilean journalist, a member of the Chilean Committee for The World Calendar.

This and other activities on behalf of The World Calendar received wide press attention throughout Chile.

Argentina

The cause of The World Calendar was successfully advanced along numerous fronts in Argentina. These included government, education and religion.

The Sub-Director of the Social Economic Department of the Foreign Ministry has been engaged for some time in a formal study of the problem of calendar reform.

Public forums for full discussion of the subject of calendar reform were held both

in Buenos Aires and in the provinces. The Reverend Father Juan V. Monticelli, of Buenos Aires, head of Colegio Pio IX, who has been actively engaged in educational work of the campaign, has organized a number of study groups on the subject of The World Calendar. These groups through their activities have created much interest, particularly in the historic aspects of calendar change and how it can be accomplished with a minimum of dislocation in both secular and non-secular fields.

Other South American Countries

In other South American countries, specifically *Venezuela, Ecuador, Bolivia, Uruguay* and *Paraguay,* efforts for calendar reform and specifically the adoption of The World Calendar were carried on along lines similar to those of other countries among the American republics. Uruguay is taking an active lead in the solution of the problem through diplomatic channels, and under the able leadership of Professor Alberto Reyes Thevenet. The Uruguayan program has been especially effective as the result of an extremely strong press support. In Bolivia, through reorganization of the Bolivian World Calendar Committee under the chairmanship of Señor Alberto Salinas Lopez, calendar reform has achieved a new and revitalized interest. Public educational forums and discussion groups have been the main activity of this group.

From all the activity and enthusiastic interest evidenced throughout the countries of Latin America, it becomes more evident daily that these countries realize they are in a position to prove to the entire world that the countries of this Hemisphere can unite as one when faced with important problems affecting the universe. They have rallied around the cause of calendar reform and will leave no stone unturned until The World Calendar is universally adopted, as advocated by their sister nation, Panama, before the September General Assembly of the United Nations.

There are several ways in which the Association can overcome the two major obstacles pointed out before, and which were brought to its attention at the United Nations. Most United Nations delegations stated that their paramount interest was concerned with the economics of the matter. In other words, they must be able to prove to their governments that their favorable support would be the means of saving their country X-amount of dollars. It is also believed that when sizable financial savings can be proved it will be the means of securing the support and active efforts of the State Department of the United States.

Exhibit-wise, we are furnishing posters and disseminating material to about two thousand delegates to the National Council of Teachers of Mathematics from all forty-eight states, convening in Chicago in April of this year. Similar action has served us well in 1949, and for the future it is expected to generate continuing and increasing good will among the populace and create many new advocates to support the reform.

In conclusion, the President gave the following summarization of the future policy of the Association:

The United Nations having postponed action, The World Calendar Association of necessity must continue and sustain

normal activities, which obviously will affect the financial situation and the future policy of the Association.

The activities of the Association and the President's financial support were geared to the end of 1950, and in the past year the Association has exceeded the budget in what it believed was a justifiable effort to adopt The World Calendar. Inasmuch as this was not achieved, the Association is faced with the problem of keeping expenses within the budget.

The World Calendar will again be on the Provisional Agenda of the United Nations General Assembly, at its forthcoming Fifth Session to be held 19 September 1950. Constant interest and activity must be continuous in the interim preparing for a successful outcome.

There is one outstanding aspect that The World Calendar Association must meet. It is that of apathy and indifference caused by already heavy burdens and responsibilities, problems which must be faced, and so there is an unwillingness to take on anything more—in the belief that The World Calendar is not essential.

The World Calendar Association, Incorporated, is non-profit and educational and has been supported by voluntary contributions. The President appreciates the participation in the fine work being done by the Affiliates and Committees and hopes that still greater efforts will be made by the Affiliates to further the work in their respective countries. The United States Affiliate will continue to supply information and keep all the other Affiliates and Committees informed of its policy and progress.

The World Calendar Association has achieved much. It hopes that one and all will give of their utmost to have The World Calendar approved by their respective governments so that it can be endorsed by the United Nations this year, not later than 1951. This will enable the Member States of the United Nations to ratify this important act of the United Nations not later than 1952, earlier if possible, whereby *three preparatory years* will be offered for The World Calendar's actual operation on 1st of January 1956, a Sunday, the first day of the week, in this auspicious new calendar-wise year.

May God bless and further our efforts and endeavors in this world-wide, worthwhile movement that will unite all nations and peoples as one within the realm of time—the calendar.

BRIGADIER GENERAL ROMULO
PRESIDENT UNITED NATIONS GENERAL ASSEMBLY

WE RESPECTFULLY URGE TO DISREGARD OPPOSITION OF MINOR SECTARIAN GROUPS AGAINST PROPOSED WORLD CALENDAR. HISTORICAL INVESTIGATIONS INTO ALL AVAILABLE BIBLICAL AND EARLIER SOURCES HAVE CONVINCED US OF EXISTENCE OF BLANK DAYS AS PROPOSED FOR WORLD CALENDAR IN EARLY JEWISH CALENDAR FROM WHICH PRESENTDAY RELIGIOUS AND CIVIL CALENDARS ARE DERIVED.

PROFESSOR JULIUS LEWY (Hebrew Union College, Cincinnati)
DR. HILDEGARD LEWY

FOREWORD

In 1912, a Papal declaration under Pope Pius X stated: "The Holy See declared that it made no objection but invited the civil powers to enter into an accord on the reform of the civil calendar, after which it would willingly grant its collaboration in so far as the matter affected religious feasts." Since then the Vatican has declared that there are no dogmatic objections to calendar reform. Observances of feasts, holy days and a fixed Easter however, belong to religions.

In 1920, the eminent European authority on archaeology and ancient history, Dr. Martin P. Nilsson of the University of Lund, Sweden, declared the necessity of emancipating the calendar "from the fetters of the religious cult."

These statements are in accord with the words of Jesus, nearly two thousand years ago: "Render unto Caesar the things that are Caesar's and unto God the things that are God's."

Thus, a religious ruler and an historian in our twentieth century have clearly shown that calendar revision, a civil reform, is a subject for governments and peoples. This clear distinction between civil and religious matters is overlooked by a few numerically small groups of religionists, who, because of their belief in the unbroken continuity of the seven-day week since time immemorial, oppose the two civil world holidays—Worldsday every year with Leapyear Day in leap years—because these introduce two eight-day weeks.

That this contention is based on tradition and a misunderstanding is clearly shown on pages 24-27 of the following article, "The World Calendar for Order and Stability." The Hebraic priestly concept of unbroken weeks is of comparatively recent date as time is counted. It was conceived during the Babylonian captivity about 200 B.C.

The idea of an eighth day in the week was revived by a Roman Catholic priest in the nineteenth century. There is nothing new under the sun. An eighth day happens every day at the International Date Line. There is no one who objects to this; and who can refute the fact that it is the key to the whole world's time system, just as it would be to a perpetual World Calendar?

Modern man is free, in his modern time and through the modern United Nations, to accept and adopt a modern revision of the age-old civil calendar. The present calendar has had various changes within a period of more than sixty centuries, made necessary by the forward progress of mankind.

"Now that the world has once been set in motion," Plato tells us, "and is no longer held fast under the tyranny of custom and ignorance; now that criticism has pierced the veil of tradition and the past no longer overpowers the present, —the progress of civilization may be expected to be far greater and swifter than heretofore."

The following address by the President of The World Calendar Association was given before The Royal Canadian Institute, Toronto, Canada, on 7 January 1950.

THE WORLD CALENDAR for ORDER and STABILITY

By Elisabeth Achelis

THERE are many here tonight who are probably wondering why the calendar should be changed when there are so many other vital and important matters which call for improvement. Humanitarian needs, social conditions and greater agreement among nations; certainly these call for immediate attention, and it has been suggested that the calendar should wait. Nevertheless, I ask you to have an open mind and consider with me the purposes of and meaning for a change in the calendar—now, as soon as possible.

I am speaking to you this evening on The World Calendar for order and stability, because wherever these qualities exist there is bound to be a greater measure of well-being and security. The calendar, that touches all of us in all our activities, should itself reflect these qualities and foster them in our every-day living. The calendar is not only utilitarian, it encourages high ideals as well, for has it not been said that time is the stuff of which life is made?

House of Time:

Our present calendar-system, analogously speaking, may be said to be the house of time in which we live. Everyone without exception is living in it, but each year it is a different house. Considering the calendar in relation to our home, it would mean an annual eviction because the present calendar, the house of time, does just that.

To move into another house, we all know is upsetting and an expensive procedure, and the calendar-move every year is equally upsetting and expensive, if not more so. The annoyance of having to become accustomed to unfamiliar rooms, different furniture and equipment and different colors of decoration is very like that caused by the shifting time-units in our present calendar—nothing is the same from year to year.

Man constantly grumbles because the annual shift from one house of time to another is like having his den and study so changed that he cannot find his familiar books and records.

Woman, too, is irritated with the continuous changes, just as if her bedroom, after one year's occupancy, had to be changed to different colors and furnishings.

The children are unhappy because they cannot separate their school days from their play days, as the days are always in a bewildering mess with such constant moving.

Is it a wonder, then, with peoples changing their time-house so constantly, that their lives are so unstable and they feel so insecure? Should not the peoples be supplied with a time-house that is actually durable and reliable—a really substantial dwelling, in which all the tenants can live with a feeling of belonging, of security, with a sense of well-being that comes from living in an established house?

That is just what we modern calendar reformers are desiring to do and have wished to do for a long, long time. We have labored and worked to build such a house and today it is actually constructed and ready.

Our landlord Time has provided this new house, The World Calendar, into which the peoples can move with little difficulty. It has been planned, built and furnished, ready for *permanent occupancy*. Many are eager to abandon the present dilapidated house, which because of its many shiftings is no longer secure, with uneven floors, ill-sized rooms, broken-down furniture, and altogether much too expensive in upkeep. It is a routine matter to rebuild or replace a worn-out building or dwelling, so why not apply this same principle to our worn-out calendar?

There have been many time-houses in the past—from the star and moon houses to an Egyptian, a Julian, Augustan, and Constantinian house to the present Gregorian—each an improvement over the last. Now there is a new one, The World Calendar, that has a secure foundation, has been orderly planned—in which we, our children and future generations may live in comfort and in peace.

Let me take you on a figurative tour through this new house.

Fully aware of certain laws of Nature which must be subscribed to, yet conscious of daily needs and social requirements, this new time-house has been successfully and skillfully constructed.

Time's new house, The World Calendar, is built on the essential solar system, whereby it is always surrounded and filled with light and sun. To accomplish this, it was of the utmost importance that it retain the twelve-month foundation stones of the more recent past houses. The pattern, however, is that of a square with the inside arrangement planned in equal-quarter sections. These are given orderly, beautiful and harmonious settings, wherein everything fits naturally and easily.

Benefits:

Man, in this new house of time, The World Calendar, will easily find the days and dates for his records and books which are of such help to him in the adjustment of his business affairs and problems.

Business men and industry in general will derive untold benefits in the planning of production, distribution and sale of merchandise with this orderly and steady arrangement wherein days do not only agree with their dates but are comparable as well.

Records, statistics and accounting will not only be more easily compiled and

analyzed but actual and true comparisons will be had. There will no longer be guesswork and manipulation of figures which are so costly, but an assurance that will save and conserve. Now with social security payments, pension and annuity plans reaching to overwhelming proportions and importance, it becomes equally important to have a time-instrument wherein these are easily assembled and accounted. All past gypsy-like wanderings from one year to another will cease.

For Canada, Victoria Day will unfailingly be Friday the 24th of May, offering a good long week-end—to which few, I believe, will object. Also, 1 July, your Dominion Day, will always come on Sunday, with secular observance on Monday.

For the United States, too, the important Election Day with its cumbersome terminology, "the first Tuesday after the first Monday in November," will in The World Calendar have a regular place and a simple terminology, Tuesday the 7th of November every year.

This also applies in cases of directors' meetings, bi-monthly meetings, legal calendar dates and all instances where awkward terminology in connection with the setting of dates has been resorted to in the past.

The United Nations will be benefited likewise, particularly the General Assembly which annually convenes on the third Tuesday in September that will become the regular 19th of September.

There are benefits also for the press and magazine publishers, who, having deadlines to meet, will always have agreeing days with dates—a great boon indeed!

Woman, too, will find in the equal series of months a pleasing variety of order in this new and stable calendar. At home, at work, and at play, she will enjoy the equal-quarter divisions, each of 3 months, 13 weeks or 91 days. Never a creature of rigid habits, and with a fundamental dislike of monotony, she will enjoy the order with variety that the three months within the equal-quarter years will bring. And how easy these three months are to remember!

The *first* month of 31 days begins with a Sunday, on the *first* day of the week; the second and *middle* month of 30 days begins with a Wednesday on the *middle* day of the week; and the third and *last* month, also of 30 days, begins with a Friday, on the *last full* business day of the week. The World Calendar has a pleasing rhythm of 31, 30, 30 days—four times in a year—eliminating the nursery rhyme of 30 days hath September. . . .

This well-laid plan will make club meetings, the arranging of programs, paying of insurance premiums and budgets a comparably easy matter. Confusions and past housing complications and difficulties are no more.

Personal anniversaries, such as birth, marriage or any other special event, national and international holidays and dates, will in The World Calendar always be known as to the *day*, date, month and year. This would eliminate the expensive and difficult operation such as in certain areas of India where a newspaper must carry six different dates to conform with six different calendars used by six different racial groups.

Time measurements will at long last be accurate and comparable. Months will have their regular 26 weekdays plus

Sundays within the four equal quarters of 91 days—each and every year. Each month will have four or five Fridays, Saturdays or Sundays, always known in advance. Thus fluctuating uncertainties caused by occasional 53 Friday or Saturday payments within a year are avoided.

Moreover the week keeps the familiar seven days, unaltered in arrangement, wherein Sunday remains the first day and Saturday the seventh day for worship and for rest.

For school children and college students, civil holidays and vacation periods with their families will be known and fixed on their regular days and dates. This will facilitate the scheduling of all transportation and travel, eliminate the costly and wasteful annual expense of printing school curricula and catalogs, as well as programs for sports events and other college happenings. Semesters are easily divided into equal half sections of the required number of hours, with the pivotal Labor Day always observed on Monday, the 4th of September, after which a new school year begins.

Religious feast days, such as Easter, are under the jurisdiction of the proper religious authorities, and The World Calendar, a civil reform, does not intrude within this field.

Holidays:

Business days marooned and isolated between a Sunday and a holiday, or in reverse fashion, will no longer plague employer and employee, schools and families. Perfect coordination, order and stability are daily and annual enjoyments in this well-planned new calendar, The World Calendar.

The 1st of January, for instance, will always be on a Sunday, the first day of the week and the year; Christmas, the 25th of December, always on a Monday. No longer will there be confusion as in 1945-1946 when Christmas and New Year's fell on Tuesdays.

The New York Stock Exchange made three different announcements about its holiday plans. The exchange closed on the day before Christmas, opened the day before New Year's, whereas some stock exchanges closed on both days. Department stores were open on Monday before Christmas but closed the Monday before New Year's, leaving railroad and hotel men with holiday headaches.

New Dates:

Stability and order will be achieved with little disturbance or loss. Three old dates will disappear, 31 March, 31 May and 31 August, and three new dates will be introduced, 29 and 30 February, and 31 April, in every year.

This recalls to mind a quaint law enacted by King Henry III, when in A.D. 1236 he decreed: "The day increasing in the Leap Year shall be taken and reckoned in the same month wherein it groweth and that day and the day next going before shall be accounted for one day." All those born on the three disappearing dates will observe their birthdays on the day going before, on the 30th day of the same month in which they were born.

Of course, all those born after the adoption of The World Calendar will experience no difficulty. For them, the day of birth will always coincide with the date, month and year. Complete co-

ordination and harmony among the days and dates will have been obtained.

All these are but a few examples which clearly demonstrate the solid foundation on which The World Calendar rests. Based on the four-square principle, it offers equal consideration to the four units of time—day, week, month and quarter-year—without emphasizing or slighting one above another. All are treated equally, none being favored nor ignored. This house of time, The World Calendar, is practical and scientific, but there is a valuable and ideal room added that calls for special attention.

World Holidays:

In addition to the four equal sections, this new house, The World Calendar, has a community room—the last day of every year, on which everyone throughout the world may assemble in a spirit of thanksgiving, joy and good will. It is the old 31 December, transferred to the new W or 31 December, and is aptly called *Worldsday*. It is the 365th day, the annual essential whereby The World Calendar keeps in harmony with the seasons.

In leap years, the 366th day is the new *Leapyear Day* that comes between Saturday, 30 June, and Sunday, 1 July (your Dominion Day). It is the new W or 31 June. This day is similarly observed in a spirit of friendship and goodwill uniting all peoples.

Just think of the Chinese, Hindus, Russians, Eskimos, Brazilians and the British; the Mohammedans, Buddhists, Jews and Christians, all observing these new civil world days, knowing that on these days they are one with one another in a spirit of universal brotherhood!

This Worldsday, as I have just mentioned, is annually observed on W or 31 December, and the Leapyear Day is celebrated every leap year on W or 31 June.

The letter W in these new dates denotes the *world holidays* and at the same time follows an old Roman custom, still in use today, whereby years are numbered with letters, such as M for one thousand years; D for five hundred; C for one hundred; L for fifty; X for ten; V for five and the letter I for one year.

Do you not believe with me that these days, Worldsday every year and Leapyear Day in leap years, will gradually bring a greater feeling of understanding and peace among nations?

The World Calendar with its two civil world holidays surely has a rightful place in all plans dealing with the improvement of social and humanitarian conditions everywhere. In fact, these days are like a rainbow bridge of many colors whereon peoples of all climes, customs and faiths traverse freely and meet in greater understanding. The World Holidays have been called "the friendly handclasps of Time," and might well be dedicated to international peace and amity—which is the basic precept of the United Nations.

The method for observing these two universal days is varied and optional among the different countries. No restriction binds their observance, provided that they are *not working days*. They are the underpinning of the new house of time, The World Calendar; the keep it on a solid foundation, balanced and harmonious, withstanding onslaught, disturbance and interference. Like the Biblical foursquare city, The World

Calendar is enduring, no longer experiencing the many movings or shiftings of former houses of time.

I *believe* in this superior new calendar, The World Calendar, which contains the far-reaching universal world holidays, and I *commend* The World Calendar to you for your sincere and impartial consideration.

Opposition to World Holidays:

To calendar reformers and advocates, it is difficult to understand that there should be, numerically speaking, small groups of people who oppose the innovation of a world observance every year and another one in leap years on the ground that the week under such an innovation will no longer have its *unbroken continuity of seven days.*

These groups insist not only on continuing to use the present shifting Gregorian calendar but that everyone else should do likewise. They deliberately are rejecting The World Calendar because of the so-called eighth day which the Worldsday and the Leapyear Day will create. They claim that this innovation violates the unbroken continuity of the seven-day week since time immemorial.

Now, how valid is this interpretation? My answer is based on writings by eminent religious, historical and scientific authorities.

Authoritative Rebuttal:

In an article by the Professors Lewy of the Hebrew Union College in Cincinnati, Ohio, we are informed that in ancient Palestine a pentecontad period of fifty days was a current and familiar time-unit.

After a series of forty-nine days which included seven Sabbaths, a fiftieth day, a "great sabbath," was observed as the "highest festival." As this special feast day came between the forty-ninth day of one pentecontad and the first day of the next series of seven days in the following pentecontad, an eighth day was created and observed. This fiftieth or eighth day concluded a pentecontad period, after which a new pentecontad followed. Seven such periods of fifty days constituted the pentecontad solar year, and in addition thereto there were two festival periods, one of seven days and one of eight days, both of which stood outside the pentecontads themselves. We are further told that the "pentecontad calendar regulated the religious festivals in ancient Palestine" which is clearly indicated in the Biblical text, Leviticus 23: 15 and 16.

The pentecontad calendar was a seasonal system which preceded the later luni-solar calendars and was generally used by the early Palestinians whose background was that of a pastoral and agricultural people.

Gradually, however, the desire became strong among the religious leaders of the ancient Israelites to strengthen the seventh-day sabbath by observing it regularly in a continuous sequence of seven days. To accomplish this, it became necessary that the fiftieth day of each pentecontad "of a more than millenary tradition" should be suppressed and abandoned. At the same time, strenuous efforts were instituted to introduce a luni-solar calendar, thereby replacing the former solar seasonal and agricultural calendar.

To me, the ancient pentecontad calendar explains, as it probably will to you, the little understood 150 days (which are now easily interpreted to mean three pentecontad periods each of fifty days) mentioned twice in the story of the Flood.

The parenthetical phrase "for that Sabbath day was an high day" in St. John, 19th chapter, is also clarified. It appears that this ancient calendar with its special feast day, the fiftieth day, was still known and perhaps in some instances used by the Israelites, living in the more northerly part of Palestine.

Dr. Martin P. Nilsson, Professor of Classical Archaeology and Ancient History in the University of Lund, Sweden, and a Member of the Royal Danish Academy, in his outstanding book, *Primitive Time-Reckoning,* mentioned that it is well known that before the Exile or Babylonian captivity a festival and rest day called the Sabbath existed among the Hebrews. He writes: "The writers during and after the Exile are the first to mention the Sabbath as the seventh day of a continuous seven-day week. It has at that time the character of an ascetic rest day, where the rest is not a joy but a duty."

The late Dr. Herbert L. Willett of Chicago University and Professor of Oriental Languages, has written: "The Hebrews observed the week as the accepted norm of time, although it was not until later generations, and particularly after the great dispersion, that Sabbath observance was enforced with strictness."

Dr. Julian Morgenstern, President Emeritus of the Hebrew Union College, in his illuminating paper, *The Calendars of Ancient Israel,* tells us that the ancient Israelites used three different types of calendar.

Calendar I was a purely solar calendar adapted to simple agricultural life. It had twelve months and the days were counted from morning to morning. This beginning of the day, he tells us, is extremely important as it explains the first verse in Genesis. It was the same calendar used by the ancient Canaanites, forerunners of the Hebrews in Palestine. The great festivals were Asif and Sukkot, observed during seven days of the year and closing with a special great feast-day on the eighth day, "the day after the Sabbath." (In other words, the Worldsday in The World Calendar is similar to this ancient eighth day, the day after the Sabbath.) The months were designated by names.

Calendar II, a Deuteronomic Reform about 621 B.C., was influenced apparently by Assyrian-Babylonian culture. It had some system of intercalation—and was altogether a different system of time-reckoning from Calendar I. Months were called by numbers, not by names.

Calendar III securely established the luni-solar year with the lunar festivals predominating. The Sabbath became the basis of religion and worship, and the unbroken continuity of the seven-day week was established as a fixed and sacred law. Not before the beginning of the fourth century B.C. was the day reckoning changed from evening to evening. The months were again given names.

All this makes clear, does it not, that the ancient Israelite calendars, like other calendars, have been subjected to "thoroughgoing changes"? In this instance,

the solar calendar was replaced by the luni-solar on which Calendar III had now been built.

The calendar in earlier days was considered as a whole and complete unit of time, including the various time-divisions and giving to each its due consideration. In the later development of the Hebrew calendar, science received secondary consideration with man-made religious tenets claiming higher authority. The *unbroken* seven-day week, now joined with the Sabbath day, was given precedence and became the most important time-unit. This over-emphasis of the week was regrettable because it created an unbalanced condition.

It was your Canadian Dr. W. E. Harper of the Dominion Astrophysical Observatory, Victoria, British Columbia, and former President of the Royal Astronomical Society of Canada, who, in an article in the Society's *Journal*, wrote: "One cannot but feel though that the objections . . . are based upon a genuine misunderstanding. Even if we were to accept the six days of Creation in a literal sense as being identical with our days, there would still remain the difficulty of believing in an unbroken continuity of weeks and designated days from the beginnings of world structure to the present. I believe foremost Jewish authorities recognize three different calendar systems as employed at different times in ancient Israel and so it is hard to agree with those who hold that the present seventh day of the week is the direct descendant of the one observed in the late days of the writer of the Creation story, to say nothing of one dating back to Creation itself.

"I think most Christians would accept the arrangement of the new calendar in which Sunday has its rightful place as the first day of each week. I do not think calendar reformers are out to destroy the weekly day of rest, a divine ordinance which has been of the greatest blessing to mankind. To the credit of those opposing reform it must be stated that they suggest a revision agreeable to them in which the odd day is held over for five or six years until seven have accumulated when an extra week is added to the year. Such would not meet the requirements for comparative statistics any better than the present."

These are but a few authoritative statements which prove, I believe, that the opposition's claim rests on a very late development of the calendar, during and after the Babylonian captivity.

The drastic changes and rigid rulings regarding the Sabbath are more clearly understood when, for instance, Jesus said: "The Sabbath was made for man and not man for the Sabbath"; and in Romans 8: 6, when St. Paul writes: "We should serve in the newness of spirit, and not in the oldness of the letter."

In dealing with the ancient history of the calendar with its many and varied changes, we cannot be too positive. There is too much hidden and obscure which lends itself to varied interpretations. And here I wish to interpolate a personal opinion.

I have frequently wondered that after the second chapter in Genesis, which concludes the story of the Creation, there is absolute silence regarding the Sabbath until the 13th chapter of Exodus. It is true that seven days are frequently men-

tioned, but not the Sabbath. One cannot but query, was the Sabbath not known, was it infrequently observed, or was it taken for granted? What was the reason for this silence?

I am speaking these words not in a spirit of intolerance nor of criticism, but in fair play, just and right dealing to all those who, eager to give to mankind a better calendar for universal usage, are motivated solely for the *good of all* and for improving present unsatisfactory time-conditions.

The opposition has been dealt with at some length because I felt the time had come to tell the historical facts as they are known, for only in such free and open discussion is the truth known, men are set free and there is nothing to fear.*

Standard Time:

In recommending The World Calendar to you, I am reminded of a great pathfinder in the progress of time, your outstanding Canadian, Sir Sandford Fleming. I believe you recognize him as one of the founders of this Institute. Here I wish to add my sincere congratulations to the Institute in having observed its one hundredth anniversary last year—a notable occasion indeed. Sir Sandford Fleming advocated and was influential in bringing about Standard Time, by which the Earth is divided into 24 time-zones. Strong opposition was expressed then on the ground that it interfered with "God's Time," and dire calamities were predicted.

Today, advocates and opponents alike have accepted and are using Standard Time in perfect amity and cooperation. What was accomplished with Standard Time in relation to the clock can also be accomplished with The World Calendar in relation to the days in the year. It but requires a fuller understanding and a clearer recognition of the outstanding benefits to be had with The World Calendar, that is awaiting your acceptance.

Steps Toward Adoption:

You may now ask, what are the prospects for the approval and adoption of The World Calendar? And what immediate steps are to be taken whereby the United Nations, the appropriate international body, will give its approval, endorsement and support? A brief survey of the more recent past will answer these questions.

In the years that the League of Nations studied calendar reform, from 1923 through 1937 (fourteen years), The World Calendar emerged victorious from more than 500 proposals which had been submitted; and fourteen nations approved it in principle. Since that time, three more countries have officially approved it.

Among the 500 plans submitted and rejected were the 13-month calendar, because of its drastic changes vitiating past records; plans with long 35-day months and short 28-day months, because of the very perceptible inequality of the months; leap-week calendars with an extra leap week every five, six or eleven years, on the ground that they are inferior to the existing calendar; plans for five, six or ten-day weeks; plans changing the date of the new year; plans beginning the year and week on a Saturday or Monday

* "Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known." St. Matthew 12: 26.

or a zero date; and plans which propose a mere equalization of the year without providing for stability.

The fourteen nations, now increased to seventeen, which have approved The World Calendar in principle are: Afghanistan, Brazil, Chile, China, Esthonia, Greece, Hungary, Mexico, Norway, Panama, Peru, Spain, Turkey, Uruguay, and Czechoslovakia, Saudi Arabia and Syria.

During the years of war amazing progress was made, notwithstanding the intense preoccupation with and urgency of winning the war.

With the end of the war and the establishment of the United Nations, The World Calendar has been twice considered on the agenda of the Economic and Social Council of the United Nations. It received the recognition of a report by the Secretary-General. It was proposed and a resolution presented by Peru, and was supported by Norway and China in July 1947. However, because of the more pressing humanitarian needs which required immediate attention, it was removed from the agenda.

During the past year, the Republic of Panama placed The World Calendar on the provisional agenda of the General Assembly of the United Nations at its Fourth Session, which convened in September. Again it was removed, but at this time because of a crowded agenda. In both instances no opportunity was given the delegates to discuss the merits and advantages of the subject.

This action was taken by the General Committee of fourteen nations. Four nations were in favor of retaining The World Calendar on the agenda for discussion; and I am happy to tell you these were your own country, Canada, as well as Chile, China and Venezuela. Those which voted along with the United States for postponement were Great Britain, Denmark and the Philippines. Four of the remaining nations, Brazil, Poland, Pakistan and Soviet Russia, abstained from voting, while France and Greece were absent. Much good has resulted, however, because the information given the delegates has created a better understanding of the subject at the United Nations and among its various officials.

Endorsers:

Science has expressed its approval in no uncertain terms. The International Astronomical Union in its Commission 32 favored the 12-month plan of equal quarters containing the extra days by which the calendar attains stability; the Committee for Maritime Meteorology, the Royal Astronomical Society of Canada as a body, as well as the Royal Society of Queensland and New South Wales of Australia and New Zealand have endorsed it.

Among the endorsers of the United States are the American Association for the Advancement of Science, American Academy of Arts and Sciences, and the Seventh American Scientific Congress that was held in Mexico, not to mention others in Chile, Spain, Cuba and elsewhere.

The Newspaper Advertising Executives Association, Inc., the Inter-American Press Congress which is composed of representatives of the press of twenty countries of the Western Hemisphere, and the International Affiliation of Sales

and Advertising Clubs are listed as advocates and supporters.

Important Chambers of Commerce, such as the London and British, and of the British Empire, the Boards of Trade of Halifax and Ottawa, as well as the Chambers of Commerce of New York State, Chicago, Pittsburgh, Galveston and St. Louis, having recognized the merits and the advantages which will accrue to trade and commerce with The World Calendar in operation, have given it their full endorsement.

In the business field, the American Institute of Accountants, the Association of Consulting Management Engineers, the Canadian Manufacturers Association, and the Canadian Retail Federation, among others, have endorsed The World Calendar.

Education, through the World Federation of Education Associations and in the United States the National Education Association, has done likewise.

However, I will not burden you with more names, as the list would be too long and become tiresome. But, actually, no list could ever be too long; in fact, it cannot be long enough to indicate to governments that large and small organizations and influential men and women are solidly supporting The World Calendar. This is important. It is positive proof that a new calendar is not only needed but earnestly desired.

To have The Royal Canadian Institute, with its very definite identification with the most recent outstanding improvement made in our time-reckoning system—Standard Time—join the list of endorsers would greatly strengthen the cause. Scientific approval and support are ever essential. Professor Nilsson has made a most interesting statement that the luni-solar calendar must return to the solar calendar "in order that it may be better adapted to the needs of practical life," and that the improving of the calendar "becomes the task of the lay scientific astronomer."

To the lay scientific astronomers I should like to add that for all, who are concerned in improving the calendar, rests the task of working for The World Calendar. Their respective governments can be made aware of this important and worthwhile cause through letters, lectures, articles in magazines, trade journals and the press.

Urgency for Action—Now:

The right time to adopt The World Calendar is when both the old and new calendars agree. Such a time would have been 1 January, or 31 December, 1950. The next occasion will be Sunday, 1 January, 1956, toward which date we are now earnestly concentrating our efforts. However, this does not mean that we do nothing about it until, perhaps, 1954. On the contrary, it means that the United Nations' approval of The World Calendar should be obtained in 1950, not later than 1951, thereby giving nations a full year for ratification—1952—and offering three preparatory years—1953, 1954, 1955—to put The World Calendar into operation.

We all must continue our activities with full steam ahead and work with our respective governments as well as with their delegates at the United Nations. For at the United Nations General Assembly in 1950 The World Calendar will again be placed on the provisional agenda.

No more postponements should be permitted.

The five great nations, China, France, Soviet Russia, United Kingdom, and the United States, must be brought into line as well as the nine countries—to be selected on the opening day of the session—which constitute the General Committee of fourteen.

Toward this accomplishment a regular campaign of literature and of information should go forth to leading organizations and groups, influential men and women. Lectures should also be given and articles be written on this important subject, inviting endorsement and support. Only by such means can the orderly and steady World Calendar become a reality. Thus there is no time to delay but an urgent need to decide.

My purpose in using the analogy of the house of time was to place before you realistically the expensive and unsatisfactory calendar under which we are living and working.

To relieve our civilization from the weighty, wasteful and expensive incubus of the Gregorian calendar and to replace it with an orderly and stable World Calendar is certainly an obligation and duty.

Scientists are ever impressed with the majestic order and unwavering regularity which prevail in the universe. Is it not, then, our opportunity and privilege to bring the same qualities of order and stability into our calendar here on Earth?

In the words of Calvin Coolidge, a former President of the United States, in his book, *Price of Freedom:* "The process of civilization consists of the discovery by man of the laws of the universe and of living in harmony with those laws."

Let each do his part so that this generation through its vision, courage and determination shall earn the well-merited tribute for having established The World Calendar, not for a year but for centuries. The time is certainly here and now for civilization and mankind to live and work under one harmonious, balanced, coordinated and stable calendar—a time-link uniting us all as one.

7 January 1950—Unique Date:

I deeply appreciate the opportunity of speaking to you on this *7th* of January, the *seventh* day of the New Year and the *seventh* day of the first week in the new year—a Saturday. In other words, it is The World Calendar in operation. What we are experiencing this evening we shall always experience when The World Calendar has been adopted, which we confidently expect will be Sunday, 1 January 1956. And as the 7th of January will always be a Saturday, the seventh day of the week, so the *first* day of every new year will always be a Sunday, the *first* day of the week.

Speaking to you this evening on this uniquely significant day and date is an outstanding privilege, and I thank you most warmly for your attention.

BRITISH VIEWPOINT EXPRESSED

Rear Admiral T. P. H. Beamish, who until recently was Chairman of the English Affiliate of The World Calendar Association, on 16 September, 1949, addressed this letter to "The Times" from his residence at Chelworth in Sussex.

CALENDAR REFORM

Sir:

The Chief Rabbi in his letter to you of the 29th. August alleges that "a grave threat to religious life is contained in the scheme. . . ." With great respect for his views I submit that he seems to overstate and over-emphasize the effect of the undated 365th. day after the 30th. December and before Sunday the 1st. of January in each year as proposed in the Reformed Calendar.

It is the Gregorian Calendar which requires reform. The Jewish Calendar can remain as now if desired by Israel.

The proposed Calendar will still contain 52 Sundays or Sabbaths both Christian and Jewish.

The seven-day week and the man-made tradition of unbroken continuity since the dawn of Civilizations has no historical validity. The essential benefits of the reform proposed are: uniformity of the Calendar year after year, and the ease and exactitude of comprehensive and comparative statistics for every aspect of human activity.

Surely such a reform should make a world wide appeal in such times as these. Given the minimum of truly religious tolerance it will certainly conduce to international unity, and the general good to mankind would be inestimable.

Yours sincerely,

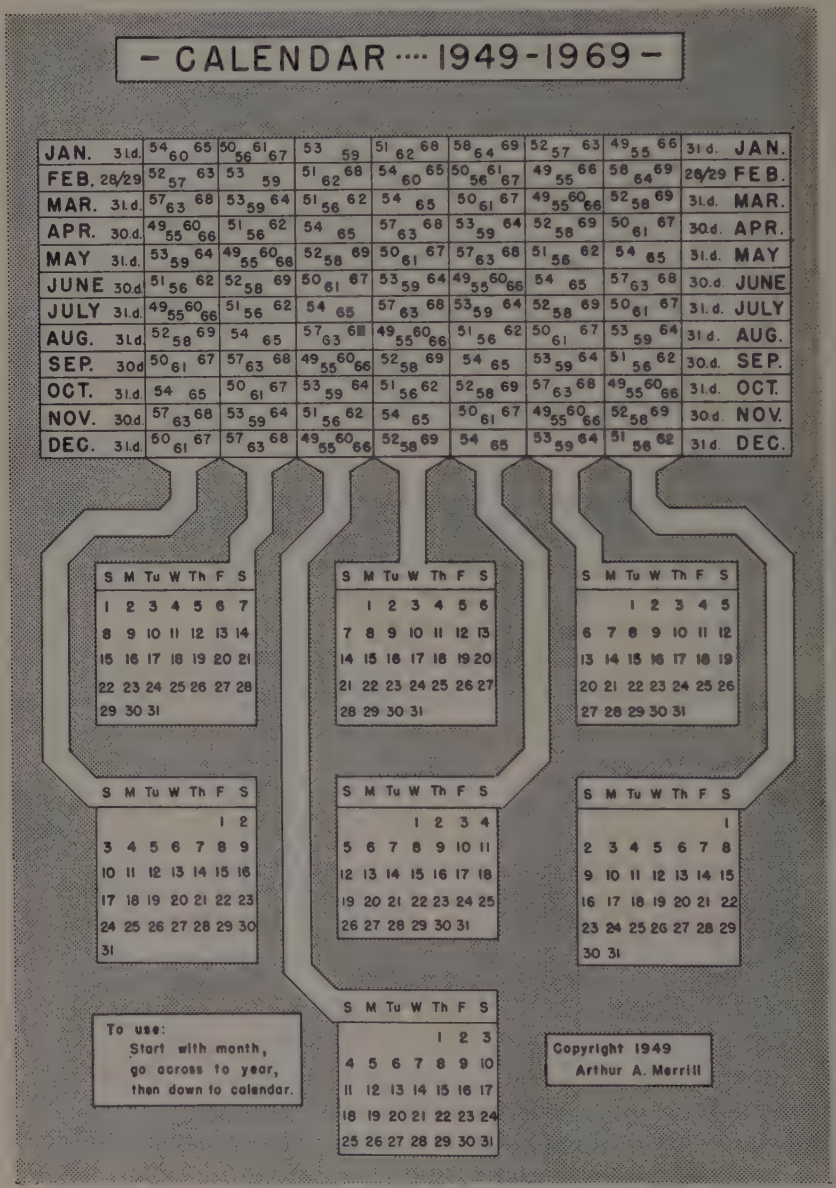
(signed) *T. P. H. Beamish*
Rear Admiral.

A letter recently addressed to this Association by a Methodist Minister in Montana reads as follows: "I never gave this matter a thought until I heard an Adventist (seventh day) speak against Calendar Reform. After his talk I thought, 'If our religion is wrapped up in an antiquated calendar, may the Lord have mercy upon us.'"

WHICH DO

CHANGEABLE GREGORIAN CALENDAR

EACH YEAR DIFFERENT



YOU WANT?

PERPETUAL WORLD CALENDAR

EACH YEAR THE SAME

THE WORLD CALENDAR

SIMPLIFIES Your Life

Adoption Date Sunday, 1 January 1956

JANUARY APRIL JULY OCTOBER

S	M	T	W	T	F	S
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				

FEBRUARY MAY AUGUST NOVEMBER

S	M	T	W	T	F	S
			1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30		

MARCH JUNE** SEPTEMBER DECEMBER*

S	M	T	W	T	F	S
					1	2
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30
					★	W

*Worldsday (a civil world holiday), W or 31 December (365th day), every year.

**Leapyear Day (another civil world holiday), W or 31 June, in leap years.

NOT for a Year but for CENTURIES

←——*This 20-year calendar presents a very graphic illustration of the needless and complicated work entailed in predicting future dates under the present Gregorian calendar. A comparison with The World Calendar (every year the same) should convince the most skeptical that a revision of our time-system is of immediate urgency.*

Mr. Arthur A. Merrill, of The Small and Medium Motor Divisions, General Electric Company, Schenectady, New York, devised this excellent portrayal and kindly granted permission for its reproduction.

UNA TOTAL REFORMA DEL CALENDARIO Y LA LITURGIA

Por José Artero
Catedrático de la Universidad Pontificia de Salamanca, España

DE nuevo está incandescente la tan ansiada reforma del calendario y la liturgia.

Hace unos días se llevó a la ONU esta cuestión. De la misma Ciudad del Vaticano acaba de salir el último número de *Ephemerides Liturgicae*, que aborda ampliamente el problema. Noticias fidedignas nos aseguran que en la Sagrada Congregación de Ritos está todo preparado para la trascendental reforma. Y ya hace dos años, el Arzobispo de Bolonia, Cardena Nasalli-Rocca, en un libro muy difundido *pro manuscripto* avocaba por ella.

Liturgia en España, *Paroisse et Liturgie* en Bélgica, *Rivista del Clero Italiano* y otras varias, entre las que sobresale un erudito y práctico estudio de *Salesianum* (Turín, marzo 1948), dan esquemas de las posibles novedades.

Y en Norteamérica, desde 1930, existe con su revista "The World Calendar Association," cuya presidenta, Elisabeth Achelis, ha publicado en 1943 un amplio libro titulado *The Calendar for Everybody*.

Más aún: la encíclica "*Mediator Dei*" deja la puerta abierta a la reforma y aun la prepara; en las horas de la santa misa y en el ayuno eucarístico son grandes las novedades, y en el mismo breviario la nueva recensión del salterio es un gran avance o ensayo, aunque sobre sus dificultades y aciertos es muy de tener en cuenta lo que *Liturgia* (Abadía de Silos, junio 1949), con referencia también a muy doctos y razonados estudios de padres benedictinos y dominicos, ampliamente expone.

Aun cuando la politica de la Asociación del Calendario Mundial ha sido la de restringirse solamente a la reforma del calendario civil y mantener que la estabilización de la Pascua de Resurrección es materia que deben decidir las autoridades religiosas, hemos creido que este artículo es de interés para los lectores del Journal. *Ha sido tomado de* Ecclesia, *una importante revista católica, editada en Madrid, España.*

Un problema eje es el de la fijación de la Pascua. Celebrándola en un día fijo—y en 1950 se da una conyuntura oportunísima y que no se repitirá en muchos años—se resuelve el complicado problema de las fiestas movibles, interferencias de unas con otras, complicación infinita de rúbricas, etc., etc. Fijando la Pascua se reducen a uno solo los dos *Propios*, el *De Tempore* y el *De Sanctis*, y queda un calendario lógico y simplificado, con in-

A TOTAL REFORM OF THE CALENDAR AND THE LITURGY

By José Artero
Dean of the Pontifical University of Salamanca, Spain

ONCE again a movement for the much desired reform of the calendar and the liturgy is gaining momentum.

This question was taken to the United Nations some days ago. The last issue of *Ephemerides Liturgicae,** which covers the problem fully, has just been released from the Vatican City itself. We can be assured by reliable information that all preparations are in order in the Sacred Congregation of Rites for the transcendental reform. And as far back as two years ago, the Archbishop of Bologna, Cardinal Nasalli-Rocca, advocated the reform in a book which was widely published *pro manuscripto.*

Liturgia in Spain, *Paroisse et Liturgie* in Belgium, *Rivista del Clero Italiano,* and various others, including an outstanding erudite and practical study of *Salesianum* (Turin, March 1948), all give plans for possible changes.

In North America, the idea has been encouraged since 1930 by "The World Calendar Association," whose President, Elisabeth Achelis, published a complete book entitled *The Calendar for Everybody,* in 1943.

* That is, in English translation: *Liturgical Journal.*

While it is the policy of The World Calendar Association to concern itself only with the reform of the civil calendar and that the stabilization of Easter is a matter for the decision of religious authorities, it is felt the following article will be of interest to Journal *readers. It is reprinted from* Ecclesia, *an important Spanish Catholic magazine, published in Madrid.*

Furthermore, the encyclical *"Mediator Dei"* leaves the door open for reform and even paves the way for it; in the hours of holy mass and in the eucharistic fast there are many changes. In the Breviary itself the new recension of the Psalter is a great advance or experiment, although one must take into account what *Liturgia* (Abadia de Silos, June 1949) points out with regard to its difficulties and advantages, referring in this case to very learned and reasoned studies of Benedictine and Dominican priests.

A primary fundamental problem is stabilizing the date of Easter. Celebrating it on a fixed day—in 1950 it falls at a very opportune time which will not happen again for many years—solves the complicated problem of movable feasts, interferences of some with others, an infinite complication of the rubrics, etc., etc. Fixing Easter reduces the two

mensa facilidad litúrgica y enorme economía, pues una misma epacta serviría para un siglo, mientras que sólo las del año pasado en Italia—tantas diócesis y religiones—han costado más de cinco millones de liras.

Viene luego la distribución de días y de meses. Entre los proyectos más aceptables figura el de distribuir el año en trece meses de 28 días, sobrando uno para el final del año. Todos los meses comenzarían y terminarían en el mismo día, y todos los días de las semanas caerían siempre en la misma fecha.

Ante la dificultad de que 13 no es divisible por 2, y, por tanto, medio año sería una cosa fraccionaria, y que además se hace algo duro romper con la clásica división de doce meses, se ha propuesto otro plan que divide el año en doce meses, siendo de 31 días los cuatro que inician cada trimestre y de 30 los ocho restantes. Es lo más sencillo que se ha imaginado: todos los trimestres comienzan en domingo y terminan en sábado, y todos los meses tienen el mismo número ordinario de días festivos o laborables. Sobra también un día al año, que se podría llamar el *dia de la paz* o *de la fraternidad universal* si las naciones no cristianas rechazaran el hermoso nombre de *Cristo Rey* o el *Redentor del mundo.**

Esta reforma, para las estadísticas, para las industrias, para la liturgia traería ventajas grandísimas. En el misal y el breviario, aun sin la reforma de que luego hablaremos, se suprimirían muchas páginas de cómputos, ciclos, cálculos de epacta, rúbricas de coincidencias de fiestas o conmemoraciones, quedando todo unificado y lógicamente ordenado.

Mas a esta ordenación extrínseca, aunque oportunísima, se piensa agregar otra más trascendental e intrínseca, que es una nueva recensión de todos los libros litúrgicos: misal, breviario, pontifical, ritual.

Ephemerides Liturgicae, en su fascículo II de este año, recuerda primeramente el proyecto de Pío X, los estudios publicados en 1927 en sus páginas y las exhortaciones sintomáticas del Padre Santo Pío XII sobre el estudio del *Breviario Romano*, hechos en 1946 y 1947.

Por su parte la revista, viendo las ansias de reforma en toda la Iglesia católica, envió, "en forma del todo privada y reservada," una invitación a los colaboradores y amigos de la revista, un amplio interrogatorio o cuestionario. Recogiendo las numerosas observaciones e iniciativas y guardando aquel equilibrio que establece la "*Mediator Dei*" entre lo conservador de una santa y respetable tradición y una urgencia renovadora y acomodada a las nuevas necesidades y a los progresos de los estudios históricos y litúrgicos, hace una referencia de las orientaciones más aceptables para la reforma.

Los consultados han sido muy varios: profesores de universidades y seminarios, párrocos, consiliarios, religiosos, misioneros, además de los especializados en liturgia.

Los historiadores han hecho ver cómo por accesión se ha ido formando desde el siglo XI un mosaico o un viejo edificio con ampliaciones continuas y diferentes en mentalidad y estilo, no siempre bien coordinadas.

* *Nota del Director:* El nombre de este día de fiesta internacional, como lo propone la Asociación del Calendario Mundial, es "*Día del Mundo.*" Es digno de atención el hecho de que es un día feriado mundial y puede celebrarse en la forma que las naciones lo estimen más conveniente.

Propers, of Time and *of Saints*, to just one; and there remains a logical, simplified calendar with immense liturgical facility and enormous economy. In fact, one single epact would serve for a century, whereas those of last year in Italy alone—with so many dioceses and religious orders—cost more than five million lire.

The distribution of days and months must, of course, be considered. Among the projects is the idea to divide the year into thirteen months of 28 days, with one day left over at the end of the year. Every month would begin and end on the same day, and each day of the week would always fall on the same date.

Since thirteen is not divisible by two, which would make the half-year a fractional thing, and since it is somewhat difficult to break away from the classical division of twelve months, another plan has been proposed to divide the year into twelve months, with 31 days in the four that begin each quarter and with 30 days in the remaining eight. This is the simplest arrangement that has come up for consideration. All quarters would begin on Sunday and end on Saturday, and all months would have the same ordinary number of holidays and working days. The extra day at the end of the year could be called the *Day of Peace* or *of Universal Brotherhood*, if non-Christian nations rejected the beautiful name of *Christ the King* or *Redeemer of the World.**

This reform offers tremendous advantages for statistics, for industry and for the liturgy. In the Missal and Breviary, even without the reform next to be mentioned, many pages of calculations, cycles, calculations of the epact, rubrics of coinciding feast days or commemorations would be eliminated because all would remain unified and in logical order.

In addition to this arrangement, external although very opportune, another more transcendental and intrinsic one has been considered. This is a new recension of all liturgical books: the Missal, Breviary, Pontifical, Ritual.

Ephemerides Liturgicae, in Part II of this year, treats chiefly with Pope Pius X's project, the studies published in 1927 in its pages and the symptomatic exhortations of Pope Pius XII on the study of the *"Roman Breviary,"* made in 1946 and 1947.

For its part, the magazine, seeing the desire for reform throughout the Catholic Church, sent a complete questionnaire "in a private and reserved manner" as an invitation to collaborators and friends of the magazine. Assembling the numerous observations and proposals, and maintaining that balance which the *"Mediator Dei"* establishes between what upholds the holy and respectable tradition and the urge to reform in accordance with new needs and the progress of historical and liturgical studies, it referred to the most acceptable orientations for reform.

The people who were consulted were varied: professors of universities and seminaries, rectors, counselors, religious persons, missionaries, in addition to specialists in the liturgy.

Historians have pointed out how

* *Editor's Note:* The name of this international holiday as advocated by The World Calendar Association is *"Worldsday."* It should be pointed out that it is a world-wide civil holiday and may be celebrated in any manner individual nations deem desirable.

Hay que tener en cuenta las actuales necesidades pastorales, el "no condenar a la liturgia a una esterilidad o un arqueologismo ineficaz."

Quieren algunos que se haga una codificación del Derecho Litúrgico y de las normas rituales, de manera que, lógica, científicamente reducidas a pocos, claros y fundamentales principios, se ponga, lo mismo que en el Código de Derecho Canónico, contexto obligatorio en los estudios eclesiásticos.

Con curiosa terminología hegeliana, un colaborador liturgista propone los principios básicos así:

Tesis: "melior est conditio possidentis."—*Tradición.*

Antítesis: Aténganse a la brevedad y sencillez del mandamiento divino: *Sic orabitis: Pater noster.*

Síntesis: Conservad la tradición y no temer la simplificación.

Para reducir las superfectaciones devocionales, que hacen una selva inextricable, es axioma que se debe sobreponer el ciclo temporal al santoral: reducir el rezo semanal a tres lecciones; simplificarilos santos locales; quitar las *fiestas-idea* o abstractas; evitar la repetición de los comunes; graduar más científicamente la importancia de las solemnidades; multiplicar los simples y abrogar los semidobles.

El laberinto que forma el *interccio* o enredo de muchas festividades se evitará reconstruyendo los ciclos litúrgicos, de modo que se desarrollen con orden histórico y sin repeticiones.

Habrá que repasar y reducir las lecciones hagiográficas, ajustándolas a rigor histórico, quitando lo episódico, acentuando lo influyente en la marcha de la Iglesia y hasta sustituyendo las conmemoraciones por una síntesis del martirologio en Príma.

En los santos habrá que hacer justa alianza entre el sentido de romanidad y el de catolicidad. Reducir a grupos de celebración simultánea a muchos santos de características similares. Aunque en esta selección y agrupación hará falta un tacto delicadísimo.

Se quiere que el Breviario sea el centro de la piedad sacerdotal; pero hay que aliviar el *pensum* cuotidiano y acomodar su distribución, quizá en mañana y tarde, o buscando una sintonía al ritmo de la vida actual, distribuída de manera muy diversa de las viejas horas litúrgicas.

Se analizan menudamente todas las partes del Oficio Divino con propuestas para una recensión más bíblica, patrística, jugosa, variada y llevadera.

Inspire el Señor una reforma tan capital y ansiada.

WEATHER MAN SEES EASIER JOB IF PERPETUAL WORLD CALENDAR IS ADOPTED

Reprinted from Capital Times, *Madison, Wis., 14 January 1950*

ADOPTION of the perpetual World Calendar as illustrated here would simplify the work of the weather man, according to Al Joos, U. S. Weather Bureau meteorologist at North Hall. Of the proposed calendar, Joos stated:

"The perpetual calendar would be a fine thing for weather men for simplification of the relating of climatological data over the years.

"The transmission of the record keeping from the present to the perpetual calendar system would be a problem, but, granting that that would not be too much of a job, I'd like to see the perpetual calendar put into effect."

through accession from the XIth century there has been forming a mosaic or an old edifice, with additions which were different in concept and style being made constantly. These additions have not always been well coordinated.

One must consider present pastoral necessities, and the idea of "not condemning liturgy to sterility or an ineffective archaeologism."

Many wish that there might be a codification of the Liturgical Law and of the ritual rules so that logic, scientifically reduced to a few clear and fundamental principles, may be made, as for the Code of Canon Law, obligatory context in ecclesiastical studies.

With a curious Hegelian terminology, a collaborating liturgist proposes the basic principles in this way:

Thesis: "melior est conditio possidentis."*—Tradition.

Antithesis: Abide by the brevity and simplicity of the divine command: *Sic orabitis: Pater noster.* (Matt. 6, 9: In this manner shall you pray: Our Father.)

Synthesis: Conserve the tradition and do not fear simplification.

In order to reduce the devotional superimpregnations, which are a tangled maze, it is axiomatic that the temporal cycle be superimposed on the saintly; the weekly prayer reduced to three lessons; local saints simplified; the feasts-ideas abstracted or abolished; repetition of the common parts avoided; importance of the solemnities more scientifically proportioned; the simple feasts increased and the semidouble ones annulled.

The labyrinth which the *intreccio* forms or the complexity of many festivities will be avoided in reconstructing the liturgical cycles in such a way that they can be developed with historic order and without repetition.

The hagiographic lessons will have to be re-examined and reduced adjusting them to historic precision, taking out the episodical, accenting what has influenced the march of the Church and even substituting commemorations for a synthesis of the martyrology in Prima. [Prime: That is the first canonical hour of the day.]

As for the saints, a just alliance must be made between the feeling of Romanity and the feeling of Catholicity. Saints with similar characteristics should be put into groups and celebrated simultaneously. In the selection and grouping, however, there may well be a lack of the delicate tact which is necessary.

It is desirable that the Breviary be the center of sacerdotal piety; but the *pensum cuotidiano* (daily task) must be lightened and its distribution made more convenient, perhaps into morning and afternoon, or attempting to find something harmonious with the rhythm of daily life, distributed in a way which would be very different from the old liturgical hours.

All parts of the Holy Office are being minutely analyzed for a more Biblical, patristic, pleasing, varied and elevating recension.

May God inspire a reform which is so vital and desired.

* Literally in English, is translated from Latin: "The condition of who possesses is better."

ENCORE UN MOT SUR LE CALENDRIER

Par Monsignor L. Cristiani

Ceci, le second de deux articles au sujet du calendrier, par Monsignor L. Cristiani, a été publié dans la revue L'Ami du Clergé, 59° année (6° série), n° 41 (Langres, France, 13 octobre 1949), p. 622, avec l'Imprimatur de l'évêque.

A LA suite de notre court exposé concernant le projet de *Calendrier universel** nous avons reçu divers documents du plus haut intérêt sur cette question. C'est d'abord un ouvrage spécial intitulé *La question de Pâques et du calendrier*, par l'abbé Chauve-Bertrand, avec préface du Rme Dom F. Cabrol.

Après des indications générales sur l'histoire du calendrier, chez les peuples du passé, on expose les divers systèmes mis en avant pour la création d'un calendrier universel immuable.

Le second document est un article extrait de la revue canadienne: *Culture*, en décembre 1947, et tiré à part. Il a pour auteur le Père C. M. Morin, O.F.M., et pour titre: *"L'année jubilaire 1950 sera-t-elle l'Ere d'un nouveau Calendrier civil et ecclésiastique?"*

Cette réimpression est l'oeuvre de l'Association du Calendrier Mondial, dont le Bureau international est à New York, Cinquième avenue, n° 630.

Le R. P. Morin est professeur d'Histoire de l'Eglise à *l'Institut d'Histoire* de l'Université de Montréal. Il se prononce résolument en faveur de la réforme du Calendrier. Il croit pouvoir affirmer que l'Eglise catholique romaine est tout à fait favorable à cette réforme, et il pense que si les gouvernements des Nations Unies adoptent le nouveau Calendrier et s'adressent au Saint-Siège pour lui demander confirmation de la décision, aucune difficulté ne se produira.

"Le Saint-Siège, écrit-il, à moins d'imprévu, l'adoptera à son tour d'autant plus facilement qu'une enquête déjà faite auprès de l'épiscopat des principaux pays a révélé que "beaucoup d'évêques désiraient la célébration de Pâques au même dimanche chaque année."**

Déjà, lorsque l'eglise a décidé, contre les Quartodécimans, que Pâques serait toujours célébré un dimanche, elle n'a pas craint, por des motifs graves, de s'écarter de la tradition juive. On ne voit pas en quoi elle excèderait ses pouvoirs, en abandonnant sa propre loi, sur un point, à savoir la dépendance de Pâques par rapport à la lune.

Concluons avec le R. P. Morin:

"Aussi, le 'Calendrier universel' compte-t-il beaucoup d'adeptes parmi la clergé de

* Voir *L'Ami du Clergé*, 59° année (6° série), n° 32 (11 août 1949), p. 503-504.

** *Note de l'Editeur:* La stabilisation de Pâques n'est pas un des objectifs de l'Association de Calendrier Mondial. L'opinion de l'Association est que cette decision doit relever des autorités religieuses.

ANOTHER WORD ABOUT THE CALENDAR

By Monsignor L. Cristiani

This, the second of two articles on the calendar by Monsignor L. Cristiani, was published in L'Ami du Clergé, *59th year (6th series), No. 41 (Langres, France, 13 October 1949), p. 662, with the Bishop's Imprimatur.*

FOLLOWING our short report about a plan for a universal calendar,* we have received some highly significant documents about that question. Let us first mention *The Question of Easter and the Calendar*, by Abbé Chauve-Bertrand, and with a preface by Rme Dom F. Cabrol.

After a general survey of the history of the calendar in ancient civilizations, the book deals with the various systems advanced for the creation of a permanent universal calendar.

The second document is a reprint of an article published in the December 1947 issue of the Canadian magazine, *Culture*. Its author is Father C. M. Morin, O.F.M., and it is titled: "Will the Jubilee Year 1950 Open the Era of a New Civil and Religious Calendar?"

This reprint is the work of The World Calendar Association, Inc., whose international office is located at 630 Fifth Avenue, New York, N. Y.

Father Morin is Professor of Church History at the *Institut d'histoire* (History Institute) of the University of Montreal. He is strongly in favor of the reform of the calendar. He also believes that the Roman Catholic Church is favorable to this reform and that if the United Nations adopts the new calendar there would be no serious objection from the Holy See and its approbation could easily be obtained.

He writes: "The Holy See will probably adopt it, as the bishops of many countries in a recent survey have declared that the celebration of Easter should occur on the same Sunday every year."**

Even when, contrary to the Quartodecimans, the Church decided that Easter would always be celebrated on a Sunday, it was not afraid to abandon the Jewish tradition because of very grave motives. One does not see in what way it would exceed its powers in abandoning its own law on one point, that is, celebrating Easter according to the moon.

Let us conclude with Father Morin:

"It is therefore only natural that The World Calendar has many supporters among the Roman Catholic clergy. There is no doubt that it will gain further support as it becomes better known. I therefore cannot terminate this study without wishing that the jubilee year 1950 will

* See *L'Ami du Clergé*, 59th year (6th series), No. 32 (11 August, 1949) pp. 503-504.

** *Editor's Note:* Stabilization of Easter is not one of the objectives of The World Calendar Association. The Association feels that this is a matter for the decision of the religious authorities.

open the era of this world calendar, capable, as it is, of contributing not only to unity of calculation, but also to the peace of the nations and to the union of the human race in justice and charity."

Utinam! [May God hear you!]

Finally, a note published by The World Calendar Association brings us the following useful information:

Panama brought the question of The World Calendar to the United Nations so that the Assembly would study it in September 1949. The Association believes that the "best possible time to have the calendar adopted would be when the old and the new calendar meet and coincide." That will be the case, we are told, on Saturday, 30 December, 1950. At that date*** The World Calendar would replace the present calendar. The next day, 31 December, would be an extra day; the New Year 1951 would start on Sunday, 1 January and thereafter every year would start on a Sunday (1 January).

Let us wait and see.

*** The General Committee of the United Nations Assembly postponed the study of this question; the new date to replace the calendar now in use with The World Calendar would be Sunday, 1 January, 1956.

(Continued from page 40)

l'Eglise catholique romaine. Nul doute qu'il en comptera encore davantage au fur et à mesure qu'il sera mieux connu. Je ne puis donc mieux terminer cette étude qu'en souhaitant que l'année jubilaire 1950 devienne l'ère de ce calendrier mondial, de ce calendrier qui peut contribuer non seulement à l'unité de computation, mais aussi à la paix des nations, à l'union des humains dans la justice et la charité."

Utinam! . . . [Fasse le ciel!]

Enfin, une note publiée par "l'Association du Calendrier Mondial," nous apporte quelques informations utiles.

Le Panama a porté la question du Calendrier Mondial devant les Nations Unies, dans le but de la faire examiner par son Assemblée de septembre 1949. L'Association estime que "le moment le plus propice à l'adoption du nouveau calendrier" serait celui qui coinciderait avec la concordance de l'ancien et du nouveau calendrier. "Tel sera le cas, nous dit-on, le samedi 30 décembre 1950. A cette date***, le Calendrier Mondial serait appelé à remplacer le calendrier actuel. En faisant du lendemain 31 décembre un jour surnuméraire, on constatera que le Nouvel An 1951 débutera par un dimanche 1er janvier et qu'à son instar, chaque année suivante commencera également par un dimanche 1er janvier."

Admettons et attendons!

*** Comme le Comité général de l'Assemblée des Nations Unies a remis l'étude de la question, la nouvelle date pour remplacer le calendrier actuel par le Calendrier Mondial serait celle du dimanche 1er janvier 1956.

WHY WE SHOULD ADOPT THE WORLD CALENDAR

By Edward F. Flynn

Excerpts from a lecture delivered by Mr. Flynn before The Town Hall, in New York City, on 21 February 1950.

FROM the time man learned to use numbers and figures, counting sometimes on his fingers and toes, which constituted a wonderful and marvelous accounting machine, he has made improvement in his method of keeping time, our most important gift which regulates all things.

The World Calendar is the answer to those who wish to improve the present calendar. How can this be done? At present except in leap year there are 365 days in a year divided into 52 weeks of 7 days, leaving that one trouble-maker day to be added to another week. This one orphan day could be made very proud of itself if it were made a Worldsday and merely added at the end of the year as an extra day, with no affinity or relationship to the week—there all by itself, proud of the fact that in so acting it would give us always a year of 52 weeks of seven days each—364 days and one *Worldsday*—and in leap year a *Leap-year Day*, or whatever you may wish to call it. Thus we would have a stable calendar, balanced and regular, with every date and day always thereafter on the same day of the week, and no hit and miss, hop, skip and jump arrangement, as at present. Then, by making some adjustments in the number of days in each quarter and in certain months, we will have a year divided into 52 weeks of 7 days with each quarter beginning on Sunday; January, April, July and October each having 31 days and all other months 30 days each; February, May, August and November beginning on Wednesday; and March, June, September and December beginning on Friday—or 91 days in each quarter-year and 182 days in each half-year. Counting Saturdays we would have 26 weekdays and five Sundays in the first month in each quarter, and four Sundays in each of the other months, always and forever without change.

Everyone would benefit by this improvement in the calendar—labor, business and professional people, as we shall see.

The present calendar has unequal quarters of 90, 91, 92 and 92 days. This and the ever-changing weekdays make for

confusion that should be no longer countenanced.

Business and professional men should be able to tell at a glance the business and professional importance of this regular, methodical and balanced calendar—The World Calendar. A Worldsday to be celebrated all over the world in the interest of peace should appeal to everyone.

THE WORLD CALENDAR WOULD SIMPLIFY ACCOUNTING

In every line of business and industry and in the professions The World Calendar would simplify the method of calculating time as well as simplifying certain methods of bookkeeping. It would do away with the present hodge-podge of deciding, "When will Election Day be this year? When is the first Tuesday after the first Monday in November?" General Election Day will always be 7 November under The World Calendar.

How simple will be the method of arranging dates for the opening of schools! No longer will there be a difference of from one to six days in this calculation to suit the fancies and vagaries of our present outmoded calendar. This date, too, will always be fixed. Small wonder that the National Education Association and the World Federation of Education Associations have taken action favoring The World Calendar!

Judges and lawyers will not have to figure out when a term of court, local, state or federal, will be held. It will not be the "third Tuesday" of a certain month, but will always be on a certain day of that month without any calculation or slide rule. Think, too, what The World Calendar will mean in the simplification of evidence as to time—present, past and future!

If you wish to know the opinion of accountants, of financiers, of scientists about The World Calendar, you have but to read the list of those who have gone on record as supporting this calendar. Starting with the American Institute of Accountants, we find the American Industrial Bankers Association and the American Association for the Advancement of Science. Recently, I spoke at the Rotary Club at Northfield, Minnesota, home of the well-known Carleton College. Larry Gould, who is President of the College, and was second in command on the first Byrd Expedition to the South Pole, attended the meeting; and after my address I asked him what he thought about The World Calendar. He said: "All scientists are in favor of The World Calendar and hope for its early adoption."

Other endorsing organizations include the International Astronomical Union (Commission 32), the Astronomical Society of Spain and America, the Engineering Profession of British Columbia, Canadian Retail Federation, the Royal Astronomical Society of Canada, Science Society of China, the Controllers' Congress (National Retail Dry Goods Association); and many, many others of like endeavor are supporting The World Calendar.

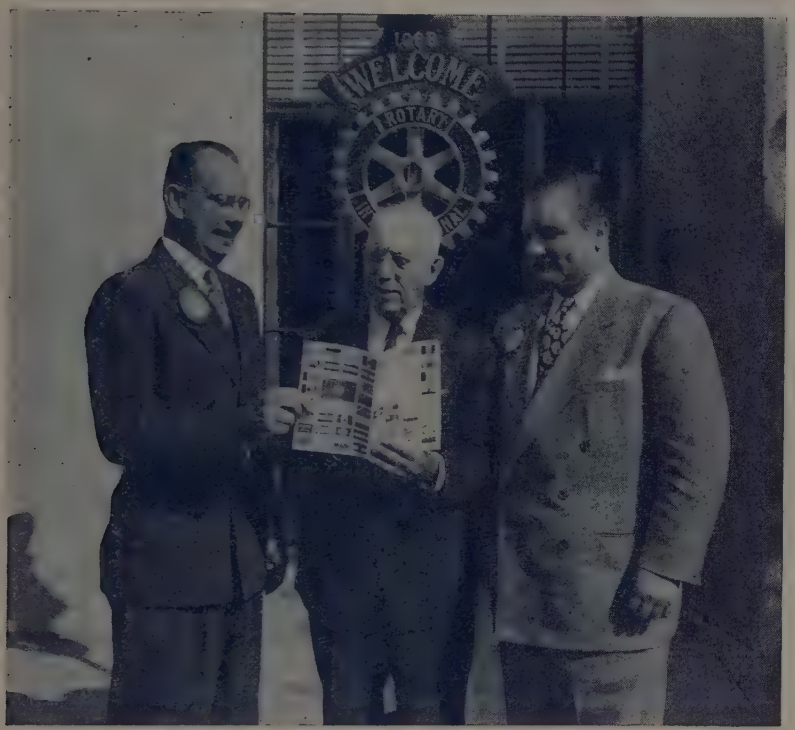
What does business think of The World Calendar?

Well, among many other business organizations which have endorsed The World Calendar are the Federation of Chambers of Commerce of the British Empire, New York State Chamber of Commerce, Chicago Association of Commerce, the Pittsburgh and Galveston

Chambers of Commerce, the Newspaper Advertising Executives Association, and the International Affiliation of Sales and Advertising Clubs.

ord as supporting The World Calendar.

Significant is the fact, also, that many great organizations of women have gone on record approving The World Calendar.



Mr. Edward F. Flynn (center) is shown with the President of the Huntington Park, California, Rotary Club, Mr. Claude D. Black (left), and Mr. Alan E. Cooper, Program Chairman (right), after speaking on "Why We Should Adopt The World Calendar" before their Club, 10 October 1949. Mr. Flynn, former Director of Public Relations for the Great Northern Railway, has given many talks before civic organizations from coast to coast in behalf of The World Calendar, and the Association is deeply appreciative of his unstinting efforts and support.

Now, who are the men carrying on the affairs of all of these organizations just mentioned? All big business and professional men.

Seventeen countries have gone on rec-

Outstanding among these is the National Federation of Business and Professional Women's Clubs; and this is as it should be since the President and moving spirit in The World Calendar Association is a

notable woman, Miss Elisabeth Achelis.

Labor seems favorable to this sensible calendar, the American States Members of the International Labor Organization and the Canadian Congress of Labour being among those taking action for the adoption of The World Calendar.

The Amateur Athletic Union of the United States also wants The World Calendar, and scores of other great organizations too numerous to mention. I know of no business or profession in the world whose members will not be benefited by this calendar.

The adoption and use of The World Calendar will be the means of eliminating a great deal of unnecessary bookkeeping, or of simplifying it—and all accounting and calculating.

A BOON TO THE RAILWAYS

The railways' accounting departments will celebrate with glee the fact that they will not have to juggle figures to find out what actually happened this year as compared to last year as to freight loadings or passenger miles traveled. From the time of the adoption of this calendar, railroads will not have to state in their reports or news items that they did a certain amount of business in a certain month this year, but that this year that particular month had a five-week car-loading period whereas last year, because of the funny jumping calendar we have, there were but four weeks. This year the item would perhaps say that on Independence Day there was not much car-loading, but last year Independence Day was not in the same car-loading week. So, after all, the comparisons on railways along the lines indicated are not really comparisons at all. But, with The World Calendar in effect, such comparisons will really mean something and will not sound like an enigma.

Writing in an editorial on this topic and referring to an article I wrote on "The World Calendar and the Railways," the Editor of *The Traffic World*, the railway bible of most railway men, commented favorably on The World Calendar. He referred to "our present cumbersome way of keeping track of the days." The Editor stated that "anyone who has worked over or studied graphs indicating such things as revenues and car-loadings knows what ingenious artificial adjustments must be made to bring stated monthly or yearly periods into forms that may be truly comparable." The Editor thinks that not only railways but other transportation concerns as well should give some serious consideration to The World Calendar.

It seems to me that the use of the present calendar in this day of modern transportation and streamline trains is like trying to operate a modern streamline train with a fifty-year-old engine. Think what it would mean if the great railroads, like your New York Central, which provides you with such excellent service, would assist in the adoption of The World Calendar!

The railways proved their mettle in World War II, and, with continued public support and efficient and forward-looking management, they will continue for a long, long time, if not always, to be the mainstay and backbone of America's great transportation system.

U. S. LABOR FACES LOSS OF $461,723,328 IN 1952 CAUSED BY OUR ANTIQUATED CALENDAR

You may think my statements regarding the effect of calendars, old and new, on business are too general. If so, I shall now be more specific. Let's consider the present calendar's application to the question of Labor absenteeism and how this can be expected to reflect on Industry.

What is the cause? Absenteeism! If the Fourth of July happens to be on a Tuesday and a worker has had a long week-end holiday of Saturday afternoon and Sunday, and is to have Tuesday, why work on Monday—why not have a holiday extending from Saturday noon until Wednesday morning?

That must be the way many working people—and, perhaps, that means most of us—reason, as we shall see.

In 1952, there will be six isolated weekdays. For New Year's falls on Tuesday and Monday is isolated.

The same is true of Lincoln's Birthday, Tuesday, 12 February, leaving Monday there by itself as a temptation for an extra holiday. Armistice Day also comes on Tuesday in 1952, and that leaves another isolated work-day, Monday, 10 November.

Washington's Birthday comes on Friday; and so do Memorial Day and Independence Day—three more isolated weekdays then fall on Saturday; and many people still work all of Saturday, most of them at least Saturday forenoon.

Estimate Is Reasonable

You may think that $461,723,328 is a large sum of money; and so it is, but the estimate is quite accurate.

Isolated Weekdays in 1952
Caused by
Wandering Holidays
in
Present Gregorian Calendar

New Year's Day	Falls On	Tues., 1 Jan.	Isolating	Mon., 31 Dec.
Lincoln's Birthday	" "	Tues., 12 Feb.	"	Mon., 11 Feb.
Washington's Birthday	" "	Fri., 22 Feb.	"	Sat., 23 Feb.
Memorial Day	" "	Fri., 30 May	"	Sat., 31 May
Independence Day	" "	Fri., 4 July	"	Sat., 5 July
Labor Day	" "	Mon., 1 Sept.	"	None
Columbus Day	" "	Sun., 12 Oct.	"	None
Armistice Day	" "	Tues., 11 Nov.	"	Mon., 10 Nov.
Thanksgiving Day	" "	Thurs., 27 Nov.	"	None
Christmas Day	" "	Thurs., 25 Dec.	"	None
				Total—6 days

The Office of Business Economics of the United States Department of Commerce was consulted to determine if this is a reasonable and accurate economic projection. The Office answered: "We have checked the basic figures on employment and hourly earnings used in the calculations of the direct loss to labor and they are in agreement with official data of the government."

These wandering work-days will vitally affect both Industry and Labor. And, as we shall show, no such problem will arise if the United Nations adopts The World Calendar when it comes before it for decision in 1950.

Here are the facts on which are based our figures of this enormous loss of nearly one-half billion dollars. A survey of labor absenteeism on such isolated work-days, as determined for a large mass production industry in this country, showed 120 days for each 1,000 workers. This loss occurred over the week of the Thanksgiving holiday in 1941. (It *might* and probably *would* be more serious today.) Applying this yardstick to 1948 statistics, and projecting this information to 1952, these results are achieved:

In 1948 there was a total of 59,378,000 workers annually employed in the United States. Their average salary was $1.35 an hour, which is $10.80 an 8-hour work-day. Since the absenteeism yardstick established above is 120 days for each 1,000 workers, this would mean that 120 x 59,378, or 7,125,360, days of labor are lost for each isolated business day or weekday.

Since there are six of these days occurring in 1952, a total of 6 x 7,125,360, or 42,752,160, days of labor can reasonably be expected to be lost in the calendar year of 1952. Hence, $10.80 (average daily wage) x these lost days makes a total of $461,723,328 that labor can expect to lose in 1952, caused by our present changeable calendar.

Cost Expectancy to American Industry

In 1949, the total amount in dollars of American production was about $250,000,000,000.

Naturally, if Labor absenteeism will amount to approximately $462,000,000, then this can be expected to reflect on the total value of production of Industry, cutting a very sizeable sum from the 250 billion dollars just mentioned.

Under The World Calendar such a costly situation never would occur in the United States as the calendar always would be perpetual, remaining the same year after year with days and dates always fixed. And there is not one isolated weekday under The World Calendar, remarkable as that may seem.

American Industry and Labor should be awakened to the sizeable amount in dollars they are losing under the present medieval time-system. Also, it is reasonable to assume that other nations of the world would benefit comparably. Furthermore, these huge savings would reflect beneficially on the heavily burdened American taxpayer, and free moneys for other more worth-while purposes.

WHO IS RESPONSIBLE FOR THIS SITUATION?

You may ask, who is responsible for this unfortunate situation and what can be done about it?

We all are at least partly responsible,

because we have not adopted The World Calendar. We forget that we—you and I—are the government—and, to the same effect, we are the United Nations.

And I say to you today, you may attend a hundred meetings such as this one at Town Hall, but if then you remain silent, you are merely wasting your time and that of the speaker. Silent support is not enough! If you want a new calendar, The World Calendar, isn't it worth while to write your Secretary of State in Washington and ask him to support and work for The World Calendar Resolution at the United Nations? As it was, Senator Austin, representing the United States in the United Nations, voted against having the question of the adoption of The World Calendar considered by the United Nations at its 1949 fall session. Why? Because not enough of us told him through the United States Department of State that we wanted the question considered and The World Calendar adopted.

One way to obtain permanent peace—one direct setp toward it—would be the adoption of The World Calendar. One of the best known business men in the world told me recently that he believed the adoption and approval of The World Calendar by the United Nations might well be the first important step toward world peace, because, said he, if the nations comprising this great organization can and will agree on The World Calendar, they will then realize they can just as well "adopt" world peace. It does sound reasonable and sensible, doesn't it?

Well, we can have both The World Calendar and permanent peace if we really want them earnestly enough and are willing to work hard for them.

And what a wonderful feeling it would be to know that we had helped in the adoption of The World Calendar—thereby aiding in bringing about world peace.

If any of us are afraid that any glory or honor will be taken away from those responsible for making the improvements in our present calendar, known as the Gregorian calendar, let us not worry about that, for every good feature, every improvement made by or in the Gregorian calendar, is retained in The World Calendar, which merely streamlines, so to say, the Gregorian calendar.

SUMMING UP

The World Calendar will be balanced, stable and orderly, for all—employer and employee, schools, families, railways, department stores, everyone—perfect coordination in our well-planned new calendar, The World Calendar.

January the first, for instance, will always be on a Sunday, the first day of the week—the first day of the year; Christmas, the 25th of December always on a Monday. In 1949, for example, many kinds of retail business broke all records for sales. Why? Because the customer had a full business week immediately before Christmas to do his shopping. Had Christmas come on a Wednesday or Thursday, it is thought by experts, business would have been disappointing at Christmas time this year.

ADVANTAGES OF A MONDAY CHRISTMAS

Think of the advantages to all of us when our greatest feast day—Christmas—falls on Monday, as it will always under The World Calendar! We will

have a full trade week immediately before Christmas, ending on Saturday night, and then a full day of rest—Sunday—the day before Christmas for tired working and business people, and the millions of clerks who have heretofore dragged themselves home late on Christmas eve—almost too tired to enjoy the great holiday. Hereafter, under The World Calendar, we will all have the day before Christmas — Sunday — to attend Divine Service and then rest and prepare, by meditation or otherwise, for Christmas. If there could be a more ideal arrangement for Christmas, I fail to realize what it might be.

LET US ACT NOW

No one person, or group of persons, should be expected to do all the work looking toward the approval and adoption of The World Calendar, for it will take the wholehearted support of a majority of all the people to bring about such approval and adoption. You—each one—must help in the manner indicated.

Not only must we talk to, write to and wire the State Department and our Delegations to the United Nations, but we must discuss The World Calendar with our friends, and have them in turn—likewise, write our State Department that all of us want action this year. It is their duty to do what the majority of the people request—so let the majority of us now request the adoption and approval of The World Calendar. You are not asking a favor but a right.

I fear we do not realize the great privilege we now have in living at this time and in being one of those persons who can do something for humanity—all over the world—not for just a year, but forever. We can tell our children that we had a part in having The World Calendar approved and adopted. It will be our heritage to them. Let us be a part of this great movement and have something to be happy about forever after. Action, not merely passive approval, is necessary.

The task of having The World Calendar approved and adopted within the next year or two, while not an easy one, is on the other hand not at all an impossible one. We play games because in winning them we have to exert great and unusual effort. It probably would not be much fun to have The World Calendar come into being unless it required hard work and effort. That hard work and effort is your privilege. Let's take advantage of our opportunity, an opportunity the like of which has come to but few people in the history of the world.

Shakespeare has Hamlet say, hopelessly and despairingly:

"The time is out of joint; O cursed spite,
That ever I was born to set it right!"

With faith and determination in better days to come, let us hopefully join with the hardworking and optimistic President of The World Calendar Association, who has taken Hamlet to task by saying:

"Our Time is out of joint; but O delight,
*That we are born, **this age** to set it right!"*

TELLING THE DAYS

By Dr. James Stokley

Dr. Stokley, well-known interpreter of science, is connected with the Research Laboratory of the General Electric Company, Schenectady, New York. A former Director of the Fels Planetarium at the Franklin Institute of Philadelphia, as well as of the Buhl Planetarium and Institute of Popular Science, Pittsburgh, and associate lecturer at the Hayden Planetarium, New York, he is the author of many scientific works. Dr. Stokley has long been interested in The World Calendar, and his writings have appeared in previous issues of the Journal of Calendar Reform.

ASTRONOMY has well been called the oldest of the sciences, and this is undoubtedly true. We believe that it began in ancient Babylon, in what is now Asia Minor. There, on the plains of Chaldea, with a clear horizon all around, no mountains or tall buildings could obscure the view. Almost always clear, men could see the heavens practically every night in a glory that we dwellers in modern cities can hardly appreciate unless we journey to a distant mountain top, far from the city's glare. With little variety on the Earth about them, the ever-changing sky must surely have attracted their attention. And soon they would make some record of what they saw, and even try to prophesy how they would change in the future.

As they did this, they soon made one of the first astronomical discoveries—they realized that the luminous points they saw

above were of two kinds. Though the whole sky seemed to turn about them once a day, some objects remained constantly the same, relative to each other. But this was not true of five. From year to year, from week to week, from day to day, and even from hour to hour, they could be seen to thread their ways among the others. Because of their tendency to wander, the Greeks later called them "planets," the name which we still apply.

Even more rapidly than these did the Moon change her position among the stars, so she, also, was classed as a wanderer. Though the stars and planets were not visible while the Sun was shining, they noticed that different stars were regularly visible just before sunrise, as the year passed. Thus, correctly, they concluded that the Sun was a seventh wanderer among the stars. Here, undoubtedly, we have the origin of the idea that the number seven had some mystic significance, a notion, perhaps, responsible for the number of days in our week, which bear names of these seven wandering bodies.

But to trace the paths of the wanderers they had to mark out the fixed points, the stars, and, for convenience's sake, they would arrange them into groups. The stars seem countless at first glance, and entirely chaotic in their arrangement, but, as one begins to look around, a few natural groups can be perceived—triangles, squares, crosses, circles. With the idea of grouping the stars implanted in the human mind, it seems natural that man should have looked for other groups. Some were less obvious, more and more the imagination had to be employed, resemblances, real or fancied, were traced between the stars and animals or inanimate objects which they knew. A string of stars in a long, winding row became a serpent; a group which formed a hook suggested a scorpion's tail, so that the rest of the animal came easily; two stars of similar brightness were obviously a pair of twins; while, in still another group, they could trace the figure of a man with a bow and arrow. Thus, the division of the sky into "constellations" became the most important part of the early astronomy in Babylon.

And so well did they build their system that it survives to the present, the modern age having received it from the Arabs, the Arabs from the Greeks, and the Greeks, supposedly, from the Chaldeans.

Of the most interest to them were the constellations through which moved the seven "planets"; these formed the zodiac. They realized that the seasons, for instance, changed with the motion of the Sun through these figures. Reasoning by an unjustified analogy, they thought also that human beings were affected by the position of these bodies at the time of birth, and thus arose the superstition of astrology, which has come down to the present day. Thus, the motive which led them to study the stars was principally the desire to divine the future.

For century after century these ideas prevailed, one generation taught them to another until there was a great mass of beliefs as to the significance of various configurations of the planets and stars. This knowledge was in the hands of the priests, the "wise men," who lived in the region of the valley of the Euphrates River. With it, they were able to maintain a certain control over the people.

Such beliefs, under the name of "astrology," have now become discredited, and no scientist places faith in them. In contrast, the science of astronomy is increasingly enlarging our intellectual horizons, giving us a better understanding of the universe in which we live. And also, observations of the heavenly bodies have some very immediate practical values; for example, in permitting the navigator to find his way over unmarked seas; in giving us a standard of time; and in providing a means of "telling the days," of counting the longer periods of week, month and year.

In the early part of the year, the calendar is called forcibly to our attention, but many of us are inclined to take it for granted, as we do so many of our useful institutions. We seldom bother to question why it is that the present year is 1950, rather than some other number. The beginning of a new year seems just as natural as the falling of a stone to the ground.

But we must remember that there are many different calendars in use today in other parts of the world. Among the Jews, for instance, this is not 1950, but 5710. Their new year will not arrive until 11 September. To the Mohammedans, this is the year 1369, until 12 October, when 1370 commences. In the Japanese era, this is 2610, which began on 1 January.

If we consider calendars not used today, but of great historical interest, we find still other values. In the Roman calendar, this month marks the beginning of the year 2703 A.U.C. The letters stand for "ab urbe condita," or "from the founding of the city." In the era of Nabonassar, used by the Babylonians, the year is almost the same, for 2699 will start on 23 April. According to the ancient Greek calendar, the year 2262 will start on 21 March, the day of the beginning of spring. The largest number of all is given in the Byzantine era. By this calendar, 14 September will be the first day of 7459.

Even our Christian reckoning has perpetuated an error, for this actually is not the year 1950 *anno domini*. It is now at least 1954 years after the birth of Christ and perhaps as much as 1961. The Jewish historian, Josephus, records that Herod died shortly after an eclipse of the Moon. Astronomers have calculated the times and places of visibility of all eclipses even farther back than this, and so we can check to see when that eclipse might have been. The only one that could possibly fit occurred on 13 March, in 4 B.C., so evidently the birth of Christ occurred before that date.

The error is generally attributed to Dionysius Exiguus, a Scythian monk of the sixth century who lived in Rome. Sometimes he is said to have been Abbot of Rome, though other authorities say that there was no such title at the time. Dionysius was famed as a theologian, an authority on canon law, a mathematician and astronomer. He died before 550 A.D. It was he who introduced the idea of dating years from the birth of Christ. Prior to that time Christian chronologists, who did not want to count from the founding of Rome, had used "years of Abraham," dating them from the supposed year of birth of that patriarch. Eusebius had placed it at a date corresponding to October, 2016, B.C.

Dionysius, then, had to determine the date at which Christ was born, in order to set the beginning of His era. There was a tradition, which had been stated by Clement of Alexandria, that Christ was born in the 28th year of the reign of the Roman emperor Augustus. This was accepted by Dionysius, who assumed that Augustus began his reign in the year 727 A.U.C. The 28th year of his reign would come in 754 A.U.C., so Dionysius called this 1 B.C., making the following year, 755 in the Roman count, the year 1 A.D. This is the reckoning we still follow. And, incidentally, the absence of a year zero between 1 B.C. and 1 A.D. introduces a complication in counting periods extending from B.C. to A.D. Virgil was born in 70 B.C., so one would expect that his 2,000th birthday came in 1930, since that is the remainder in subtracting 70 from 2000. However, because of the lack of the year zero, 1931 completed the second millennia after the birth of the Roman poet.

Leaving out a zero year was not the mistake made by Dionysius, but he erred in thinking that Augustus began his reign in 727 A.U.C. That was the year that he took the title of Augustus. He had been a Roman general, named Octavius, who had led the Roman forces in a civil war against the armies of Antony and Cleopatra. This campaign ended with the Roman victory at the battle of Actium on 2 September, 723 A.U.C., or 31 B.C. Octavius was then crowned as emperor and reigned under his own name for four years before taking the more august title.

Christ, therefore, was born at least as early as 4 B.C. How much earlier we cannot say definitely, but 6 B.C. seems a likely year, particularly as some interesting astronomical phenomena occurred that year. These may have been the original Star of Bethlehem.

With the error that Dionysius made in spite of all his trouble, and with the numerous other counts of the years that have been mentioned, we see that finding a satisfactory calendar is really a complicated problem. Man has tried many different schemes for counting his days. And the fact that even at present there is a strong movement for further calendar reform makes it clear that our calendar is still imperfect. Indeed, a perfect calendar is impossible. It has to be a compromise, for it attempts to reconcile natural periods which are not reconcilable. The greatest accuracy, combined with the greatest convenience, which will change from time to time—these are the things to be desired.

Possibly the simplest form of calendar, however, is the one used by the astronomer in counting the "Julian Day." It has nothing to do with Julius Caesar, but was introduced in 1582 by Joseph Scaliger and named in honor of his father, whose first name was also Julius. This is simply the total number of days that have elapsed since 1 January, 4913 B.C. The reason for choosing that date was that then three different cycles used in time measurement all began together. By this count 1 January, 1950, is referred to as J.D. 2,433,283. It is interesting to find that the ancient Mayas, who reached a high degree of civilization in Central America before the coming of the white man, had several very accurate calendars, one of which was a day count of a similar sort. One Mayan date is given as

1,388,168, indicating a very long use of this calendar.

However, for most purposes, the day is not long enough to indicate conveniently large intervals of time, and thus arises the need for longer units, such as the month and the year. Most of our measures use arbitrary units, which are so chosen that they are commensurable—an even number of the smaller ones are contained in the larger, such as 100 cents in a dollar, 12 inches in a foot, or 16 ounces in a pound. With the small units of time, the hour, minute and second, also arbitrary, this is the case, but with the longer ones we have units that are naturally determined. The day is the time it takes the Earth to turn on its axis; the month, originally, was the time taken for the Moon to go around the Earth; while the year is the interval during which the Earth makes a trip around the Sun. It happens that these units are all incommensurable, that is, it is impossible to express one precisely in terms of the other, no matter how complicated a fraction we use. Consequently, we must try to make these units fit as closely as possible.

Primitive man, not able to count very high numbers, found the changing phases of the Moon useful to indicate long periods of time. Later, the changes in the Sun's daily path were recognized to keep step with the seasons, and these were used for a calendar. Thus, there are three distinct types of calendar: the Lunar, which keeps step with the Moon and disregards the Sun and seasons; the Solar, which is in step with the seasons, but ignores the Moon; and the Luni-Solar, which combines the other two. All three types are in use today among various peoples.

Most old calendars, and the Mohammedan among present-day ones, are based on the month, as determined by the changing phases of the Moon, each month starting with a new Moon. The Mohammedans have twelve months each year, alternately 29 and 30 days long, which makes the average 29½ days—about the length of the lunar month. This gives a year of 354 days. It loses 11 days per year, or one year every 33. When a Mohammedan says that he is 68 years old, it means that he has seen only 66 summers. The disadvantages of such a calendar is that it does not keep in step with the seasons, but in most Moslem countries there is little seasonal variation, and this is not important. Since the Moon is always full at the middle of the month, it aids in planning trips by night, with moonlight for illumination. This calendar starts with the Hegira, when Mohammed fled from Mecca in 622 A.D. The Moslem year 1370 begins on 12 October in 1950.

The seasons are determined by the Sun's position with respect to the equator. When, on its northward journey, the Sun passes directly over the equator of the Earth, and crosses the sky equator, directly above it, spring commences in the northern hemisphere. This is the vernal equinox. The period that the Sun requires to travel from the vernal equinox back to that point again is called the tropical year and is 365 days, 5 hours, 48 minutes, 46 seconds in length. This is what most of us mean when we refer to the year, though the ancient Egyptians, in their calendar, used the sidereal year,

which is about 20 minutes longer and is measured by the time it takes for the Sun to return to the same place among the stars.

The Egyptian year began originally when the Sun was far enough to the east of Sirius, the dog star, for that star to be seen above the eastern horizon just before sunrise. About 2781 B.C., this happened to come a few days before the annual flood of the Nile, an event upon which their activities depended, and which they could not predict by any other means, because there is little seasonal change in Egypt. The floods were caused by the melting of snows far to the south in mountains, of which they had no knowledge. They divided their year into twelve months of 30 days each, and added five extra days at the end. However, this did not take care of the extra fraction of nearly a quarter of a day, and, so, four years after the calendar was adopted the rising of Sirius just before the Sun came a day later, according to their calendar. After 1,460 years, called a Sothic period (after Sothis, their name for Sirius) their dates had slipped completely around among the seasons.

The Jewish calendar, like the ecclesiastical calendar of the Christian Church, combines the lunar and solar reckoning. That of the Jews has twelve months, alternately 29 and 30 days in length, each year, so that the months keep step with the Moon. To keep in step with the Sun, a "leap," or "intercalary," month is added, usually every third year. In nineteen years there are seven of these leap years with extra months. Thus, the length of the Jewish year can be 353, 354, 355, 384 or 385 days. This calendar begins with the supposed date of Creation, 3761 B.C. The year 5711 will begin on 11 September this year.

The original Roman calendar was of this sort, but they had no regular rules for the extra months, and the calendar became a source of political intrigue and was much abused. Accordingly, about 50 B.C., the vernal equinox came in December. To correct these evils, and to prevent their repetition, Julius Caesar, in 45 B.C., introduced the Julian calendar, with the advice of the Astronomer Sosigenes. His principal changes were:

(1) A year of 445 days, often referred to as "the year of confusion," was observed, to bring the equinox back to 25 March.

(2) The length of the year was set at 365¼ days, as accurately as it could be determined at that date.

(3) The Moon was disregarded entirely. The months were made of 30 and 31 days, except February.

(4) To account for the extra quarter of a day, an intercalary day was observed every fourth year, being added to February.

(5) Quintilis (the fifth month) was renamed July, in honor of Caesar.

His successor, Augustus Caesar, corrected some errors made by the pontiffs in carrying out the Julian calendar. Augustus, too, was honored by having Sextilis (the sixth month) named August for him.

In the early days of the Christian Church there was a long controversy as to when Easter should be celebrated. The Jewish converts to Christianity continued to connect it with Passover, which comes at the full Moon after the vernal equi-

nox. It was now, to them, endowed with new meaning. Therefore they observed Easter immediately after the full Moon, without regard to the day of the week. On the other hand, the Gentile Christians felt that, since the first Easter had occurred on a Sunday, it should always be on that day of the week. This day was doubly significant, for, beginning a new week, it also symbolized re-birth. Sunday was Easter; therefore they considered the previous Friday as the day of the Crucifixion.

In 325 A.D. the Council of Nicaea was called to settle this controversy, and the Gentile view was accepted as official. Easter, they decided, was to be the first Sunday *following* the fourteenth day of the Moon on or following the 21st of March. That it was the Sunday *following* the full Moon was emphasized to avoid the possibility thereafter of conflict with Passover. If the full Moon falls on a Sunday, as it will in 1950 (2 April), that day is the beginning of Passover, but the following Sunday is Easter.

Alexandria, in Egypt, was then the great scientific center, and the astronomers there were charged with the duty of finding the date of the equinox. This they did by means of the gnomon, which is simply a tall, pointed pillar, casting a shadow. At noon each day the length of the shadow can be measured. It is longest at the time of the winter solstice, the beginning of winter, when the Sun is farthest south, and shortest at the summer solstice, the beginning of summer, when the Sun is highest. If these two lengths of shadow are known, it is possible to determine how long it should be when the Sun is half way between the highest and lowest—that is, at the equinox. Also, at the equinox, the Sun rises directly east, and sets directly west; so, if these directions are known, it can be found in another way.

After the astronomers had found the date of Easter, the Bishop of Alexandria was to announce it to his diocese, and also to the Bishop of Rome, who, in turn, announced it to the rest of Christendom. But communications were slow and uncertain. In many places there was still some uncertainty.

At this time the Julian calendar was in use. Ordinary years had 365 days, every fourth one was a leap year with 366 days. Therefore, the average length was 365¼ days. This is 11 minutes, 14 seconds longer than the year of the seasons. According to this calendar, the true equinox annually fell that much earlier. But the Council of Nicaea had fixed it, for their purposes, on the 21st of March. This date was the ecclesiastical equinox and it fell a corresponding amount later in the season. Had this been allowed to continue, Easter would eventually have come in the summer, though the month would still have been called March or April.

In 1582, when the error amounted to 10 days, Pope Gregory XIII reformed the calendar to correct it. He omitted 10 days from the calendar between 4 and 15 October, to bring it back into step. To keep it so, he decreed that every year evenly divisible by four should be a leap year, unless it were a century year, and then only if it were evenly divisible by 400. This means that the error can never be more than two days. Since 2000 is divisible by 400, it will be a leap year.

Therefore, there will be an unbroken succession of leap years until 2100. Towards the end of the twenty-first century, some equinoxes will occur as early as 19 March, but in the twenty-second century they will again come only on the 20th and 21st.

Because the ecclesiastical equinox is not the astronomical one, and because the ecclesiastical full Moon is not astronomical either, Easter sometimes seems to come at the wrong time, according to the behavior of the actual heavenly bodies. In 1924, for example, the full Moon came, in Europe, in the early morning of 21 March, the day of the supposed equinox; it might seem that Easter should have been the following Sunday. But the fourteenth day of the Moon was three-quarters of a day earlier, on the 20th, and the following full Moon, 19 April, was the one preceding Easter. The astronomical equinox came on the 20th, about seven hours before the actual full Moon.

The earliest that Easter can occur is on 22 March. This will happen if the fourteenth day of the Moon comes on the 21st, and if that day is a Saturday. It happened last in 1818, but it will not occur at all this century. In 1845, 1856 and 1913, Easter came on the 23d, but it will not come even as early as this during the balance of the twentieth century. In 1940, it came on 24 March, for the full Moon was on Saturday, 23 March. In 1951, Easter will come on 25 March.

If the fourteenth day of the Moon in March comes on the 20th, and if that day is a Saturday, the next, the Paschal, full Moon, will come on Sunday, 18 April. The following Sunday, 25 April, will be Easter, which is the latest possible date. This occurred in 1886, and again in 1943.

Thus, there is a variation in the date of Easter of 35 days. Many other activities, in the church as well as in secular life, depend upon it, and vary as well. For this reason there has been an active movement for fixing Easter.* There seems to be no great religious objection to doing this. As a matter of fact, Christmas used to vary, and in the fourth century it was fixed at 25 December, thus consecrating the older Roman Saturnalia, the feast of winter, to the new religion.

The second Sunday in April has been suggested for Easter, as being close to 7 April, the supposed date of the Crucifixion, and also in the middle of the extremes through which it now varies. In August 1928, the British Parliament passed a law to fix Easter on the first Sunday after the second Saturday in April, to take effect when other nations have agreed to do the same.

So far another unit, the week, has not been mentioned. This corresponds to no natural unit of time, but is of astrological, rather than astronomical, origin, being based on the old superstitions of a supposed relationship between planets and their positions, and terrestrial affairs. The Babylonians recognized seven "planets," all supposedly revolving around the Earth. In order of distance, starting with the most remote, they were Saturn, Jupiter, Mars, Sun, Venus, Mercury, and the Moon. They thought that each hour of each day was ruled by one of them, in

**Editor's Note:* The World Calendar Association believes that the stabilization of Easter is a matter for the decision of religious authorities.

the order named. Thus, Saturn was first, Jupiter second, Mars third, Sun fourth, Venus fifth, Mercury sixth, and Moon seventh. Then it started over, with Saturn ruling the eighth hour, Jupiter the ninth, and so on, to the end of the day, with Mars for the 24th hour. This then brought the Sun to the first hour of the second day, and again the list went around for more than three times. That day ended with Mercury and the next started with the Moon. The fourth day started with Mars, the fifth with Mercury, the sixth with Jupiter and the seventh with Venus. The first hour of the eighth day began with Saturn again, so the cycle started over. As each day was supposed to be particularly under the control of the planet ruling the first hour, the days were named after that body. These names were transmitted through the Jews and the Romans into Europe, and through the Saxons into English.

The slight remaining error in the Gregorian calendar now amounts to about three hours. Not until after 3,000 years have passed will it amount to a day, so it is not very serious. However, calendar reforms are now being urged, chiefly concerning the lengths of the months, in order to have the same date every year fall on the same day of the week and to have every month, or every quarter, the same.

We used to hear a lot about the International Fixed Calendar proposal, by which the year would be divided into 13 months, each of 28 days, starting on Sunday. The extra month was to be called Sol, and inserted between June and July. But 13 times 28 is only 364, therefore it is necessary every year to have one day that does not belong to any week, called Year Day, and inserted at the end of December. In leap years, another such extra day, called Leap Day would be placed at the end of June.

This scheme involves so radical a change (13 months in a year) in our habits of thinking that it is doubtful whether it will ever be adopted and since the death of its chief advocate, George Eastman, it seems to have passed into limbo.

A much more practicable system is The World Calendar of 12 months. The lengths of the months are nearly equal, each month having 26 working days plus Sundays, and the quarters are equal and the same. Each quarter starts on Sunday and ends on Saturday. The first month of each quarter (January, April, July and October) has 31 days; the others 30. The World Calendar also uses a "Worldsday" every year at the end of December, and a "Leapyear Day," when required, at the end of June. It could be adopted with comparatively little disturbance, particularly in a year that would otherwise start on Sunday, such as 1956.

One of the chief objections to The World Calendar is from those who dislike breaking the seven-day sequence of the Sabbath, which would be necessary at the end of December every year and at the end of June in leap years. However, they overlook the fact that it has been broken in historic times, and that every person who has ever made a trip around the world has broken it when he crossed the International Date Line. In spite of this, many important religious groups have endorsed The World Calendar.

In the last session of Congress a bill was introduced by Senator Kefauver of

Tennessee (S. 1415) calling for adoption of The World Calendar at the halfway point of the twentieth century, by making Sunday, 31 December, 1950, into Worldsday, W December. The following day, New Year's Day, and Monday by our old calendar, becomes Sunday, 1 January, by The World Calendar, which would then be in force. This bill never came to a vote. Also a strong effort was made in the United Nations to secure some international adoption at the same time, but this too failed, despite the endorsement of many nations. Now, of course, it is too late to try for 1951, and the proponents of The World Calendar have set 1956, which begins on Sunday in both calendars, as their target date.

Perhaps then, in a few years, we may have a new calendar, and one that should last for a long time to come. But, as we look back on the history of man's efforts at telling the days, it is hard to imagine that he will be perpetually satisfied. For example, what will happen when interplanetary travel is successful, and there arises a need for a calendar that will be good throughout the Solar system, or even in other parts of the Galaxy? But that is sufficiently remote that we can leave the problem to our descendants. At least, it seems now that The World Calendar offers the modern world the best of many compromises that have been proposed.

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20 SEPTEMBER 1949

GENERAL CARLOS P. ROMULO, PRESIDENT
FOURTH GENERAL ASSEMBLY OF THE UNITED NATIONS

HAVING FOLLOWED THE MOVEMENT TO ATTAIN THE ESTABLISHMENT OF A WORLD CALENDAR, I DO NOT SEE ANY DIFFICULTY BY REASON OF THE CATHOLIC DOGMA AND I CONSIDER THE REFORM WILL BRING ABOUT GREAT ADVANTAGES.

FRANCISCO BECKMANN, C. M.,
ARCHBISHOP OF PANAMA

ENDORSEMENTS

I am authorized to tell you that at a recent meeting our Board of Directors voted unanimously to add the name of the Association of Consulting Management Engineers, Inc., to the growing list of organizations endorsing The World Calendar.—N. W. Barnes, Executive Secretary, *Association of Consulting Management Engineers, Inc.*

This organization, through its Board of Trustees, has again reaffirmed its stand in favor of The World Calendar program and approves the outline of procedure as recommended by The World Calendar Association, Inc.—Edward N. Weinbaum, Manager, *Portland (Ore.) Retail Trade Bureau.*

MID-CENTURY POINT SETTLED?

WHERE'S THE POINT?

By Herbert B. Nichols
Science Editor, "The Christian Science Monitor"

The Christian Science Monitor of 1 February, 1950, carried the following article by Mr. Nichols in the column, "An Intimate Message from Washington" (Registered in U.S. Patent Office).

THERE seems to be no end of confusion and a number of independent views concerning when we may properly celebrate a mid-century point. Families, editorial staffs, natural scientists, legislators, all have decided ideas, and the arguments they offer in substantiation make sense for both 1 January, 1950, and 1 January, 1951.

The year 1950 means 1,950 years after the birth of Christ Jesus, runs the trend of reasoning on one side. The year 1 A.D. began one year after Jesus was born. A baby's first birthday comes after he has lived a year.

Nay, not so, answers the other side. A baby's birthday is the day he is born; after that we celebrate anniversaries. As for the year 1 A.D., it began the year Jesus was born, the essential point being that there was no zero year.

But *Time* magazine backs me up, says the first disputant. They have nominated Churchill as their "Man of the Half-Century," and many others have celebrated, too. Even Congress has been referring to our having "crossed the mid-century mark."

Actually, they are all wrong just the same, a prominent New York daily (*New York Herald Tribune*) declared, editorially. Yet the news columns of the same paper on the same day celebrated with headlines. In support of the editorial may be offered the following statement by The World Calendar Association, a group which had hoped to celebrate the mid-century point with the introduction of their "new, balanced, regular and perpetual calendar to take the place of the unsettled one we now struggle with":

"According to astronomers, the first century did not finish its course until the first 100 years were finished, whereby the following century began with the year 101 A.D. This would mean that 31 December, 1900, closed the 19th century and the 20th century began with 1 January, 1901.

"We have taken this stand in all our writings, particularly so when we mentioned that 31 December, 1950, would be an auspicious beginning for the new World Calendar, at the midpoint of the half-century, whereby the second half would begin with Sunday, 1 January, 1951."

Unfortunately, think some people, this

event will not materialize because, at the request of the United States, the United Nations has postponed action. The next available date for adoption will now be Sunday, 1 January, 1956.

One point of this calendar change would be to make the first of January, April, July and October (all 31-day months) always fall on Sundays. The other eight months would have 30 days each, with the first of February, May, August, and November falling always on Wednesdays and the first of March, June, September, and December coming on Fridays. The other day needed to fill out the 365-day year would be "Worldsday" (a world holiday) following 30 December, and leap year would bring an extra world holiday following 30 June.

But to go back to this question of celebrating the mid-century point and the "turn of a century." Natural scientists at General Electric Company, when asked to express their views, held out for 1 January, 1951, stating unequivocally that 1950 is the closing year of the first half of this century.

But General Electric's public relations department, in spite of all protestations, were still besieged with requests for data, photographs, speeches, statements, etc. Editors, radio producers, newsreel directors, advertisers, everybody wanted to put zip in their recording of the wonders of research "during the first half of this century."

The men at Schenectady tried to take a stand on the issue but finally gave up and gathered together packages of material "for the major segments of the press which seem to be celebrating a year in advance."

Generally considered, the final authority on such matters as these are experts of the United States Bureau of Standards whose bailiwick it is to measure everything from cosmic distances to microseconds. Writing in the *Journal of Calendar Reform*, Dr. H. W. Bearce of the Bureau staff said:

"It seems to me there can be no question that 1900 was the closing year of the 19th century, and that the 20th century began 1 January, 1901. I base my opinion on the fact that it takes 100 years to make a century, and that there is no 'zero' year. . . . "

Life magazine, we learn, had many lengthy staff discussions on this question before finally deciding to put their mid-century number on the stands at the early date. "It is argued from a purely arithmetical point of view," they said, "that this issue should be appearing at the beginning of 1951. But *Life* is stringing along with such authorities as the Library of Congress and Mark Sullivan . . . who said that 1 January, 1900, 'seems to the eye and sounds to the ear more like the beginning of a century than 1 January, 1901.' "

So perhaps it is best to leave the question right here. Personally I'm going to celebrate it twice. It's twice as much fun.

WORLD CALENDAR ASSN 20 SEPTEMBER 1949
DOCTOR LUIS MARTINEZ ARCHBISHOP MEXICO STATED TODAY QUOTE CALENDAR REFORM DOES NOT THREATEN RELIGION STOP IN CASE OF CIVIL ADOPTION I AM SURE CATHOLIC CHURCH WOULD ACCEPT IT GLADLY UNQUOTE THIS CABLE WAS SENT TODAY TO BRIGADIER GENERAL ROMULO PADILLA NERVO CHAIRMAN MEXICAN DELEGATION AND DE DIEGO CHAIRMAN PANAMA DELEGATION
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FRANCE: The World Calendar Association, International, Affiliate, Senateur Justin Godart, President; Paul-Louis Hervier, Chairman, 5, Rue Bernoulli, Paris.

GREECE: The World Calendar Association, International, Affiliate, Athanase Politis, Chairman; Prof. S. Plakidis, Secy., Observatory of University of Athens.

GUATEMALA: The World Calendar Association, International, Affiliate, Don Manuel Eduardo Rodriguez, Chairman, Diario "El Imparcial," Guatemala.

HONDURAS: The World Calendar Association, International, Affiliate, Don Julio Lozano, H. E. Don Rafael Heliodoro Valle, Honorary Presidents; Ingeniero Miguel Angel Ramos, Chairman, Biblioteca Nacional, Tegucigalpa.

ITALY: Italian National Committee on Calendar Reform, Prof. Amedeo Giannini, Secy., Via del Seminario, 113, Rome.

JAPAN: The World Calendar Association, International, Affiliate, Dr. Joe Ueta, President; Dr. Susumu Imoto, Secretary, Osaka Municipal Planetarium, Yotsubashi, Nishiku, Osaka.

MEXICO: The World Calendar Association, International, Affiliate, Dr. Joaquín Gallo, Honorary President; Dr. Horacio Herrera, Chairman, Sociedad de Estudios Astronómicos y Geofísicos, Av. Observatorio No. 192, Tacubaya, D.F.

NETHERLANDS: The World Calendar Association, International, Affiliate, G. A. E. Gleichman, Chairman, 18 Bezuidenhoutscheweg, The Hague.

NEW ZEALAND: The World Calendar Association, International, Affiliate, Dr. I. L. Thomsen, Chairman, Carter Observatory, Wellington, W. 1.

NICARAGUA: The World Calendar Association, International, Affiliate, Don José H. Montalvan, Chairman, Palacio Nacional, Managua.

NORWAY: The World Calendar Association, International, Affiliate, Major K. S. Klingenberg, Chairman, Thomas Heftyes Gate 56B, Oslo.

PANAMA: The World Calendar Association, International, Affiliate, Dr. Juan Rivera Reyes, Chairman, Panama City.

PARAGUAY: Comité Paraguayano del Calendario Mundial, H. E. Señor Ministro Coronel Don Luis Irrazabal, Chairman, Paraguayan Embassy, Lima, Peru.

PERU: The World Calendar Association, International, Affiliate, Don Luis Montero y Tirado, Chairman, Casilla 220, Lima.

PHILIPPINES: The World Calendar Association, International, Affiliate, Ramon Caro. Chairman, 1049 R. Hidalgo, Manila.

POLAND: Polish Committee for Calendar Reform. (The Committee is at present without a Chairman due to the death of Mr. Jakiel.)

SPAIN: Spanish Calendar Reform Committee, Rev. Father Antonio Romañá, S.J., Chairman, Observatorio del Ebro, Tortosa.

SWITZERLAND: The World Calendar Association, International, Affiliate, Prof. Emile Marchand, Chairman, 2, Genferstrasse, Zurich 2.

TURKEY: The World Calendar Association, International, Affiliate, Dr. I. A. Dereoglu, Chairman, Beyoglu, Istiklal Caddesi 485, Istanbul.

UNITED STATES: The World Calendar Association, Inc., International, Affiliate Elisabeth Achelis, President, 630 Fifth Avenue, New York 20.

URUGUAY: The World Calendar Association, International, Affiliate, Prof. Alberto Reyes Thévenet, Chairman, Liceo "Hector Miranda," Calle Sierra 2274, Montevideo.

VENEZUELA: Comité Venezolano del Calendario Mundial, Don Antonio Arráiz, Chairman, c/o "El Nacional," Apartado de Correos 209, Caracas.

YUGOSLAVIA: Yugoslavian Committee on Calendar Reform. (The Committee is at present without a Chairman due to the death of Mr. George Curcin).